

THE  
*Protestant Monastery:*  
OR,  
CHRISTIAN OECONOMICKS.

CONTAINING  
Directions for the Religious Conduct  
of a FAMILY.

*By John Wheelwright*



But as for me, and my house, we will serve  
the Lord: Josh. XXIV. 15.

Printed in the Year 1698.

C. L. GARY

PROFESSOR OF THE  
HIGHEST

AND ON EARTH PLACE  
CIVIL AND GEOMONICKS

Mo. E. 2. 1. 1.

Questions for the Religious Catech

in a family

TO THE

Devout Parents

OF A

T. B. 1. 2. 3.

205-134

Hope this  
Dedicated to the  
Good being to promote the

Printed in the Year 1808



**G L O R Y**  
**BE TO GOD IN THE**  
**H I G H E S T**  
**AND ON EARTH PEACE**  
**GOOD WILL TOWARDS**  
**M E N.**

**T O T H E**  
**Devout Perusers**  
**Of the following**

**T R E A T I S E.**

Dear Friends, Christian Brethren, and Fellow Servants:

**I** Hope this my Design and  
Desire in Publishing this small  
Book, being to promote the  
Glory of G O D among you,  
A 2 will

## The Epistle

will not be unacceptable to you ; nor this Method I propose to do it be disagreeable, or uneasy, when you shall have made tryal of it, and been some time versed in it. It is not any new or unpracticable thing I propose to you, but what the Primitive and most sincere Christians, were trained up in from their admission into the Body of Christ. And the matter of the Devotion I recommend to you, being chiefly taken out of our most Excellent Liturgy, it will make the actual Performance very easie to you. For it is what you are already acquainted with, and what I hope both you and your Households have already, for the most part, by Heart ; (especially the Belief, the Commandments, the Lord's Prayer and Suffrages which is the Substance of all the rest.) This your long and continu-  
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## to the Readers.

ed Practice in the Church, must needs produce; where I am sure you are safe, and whereby you will be out of danger of Error, if you firmly adhere to Her Doctrine and Discipline, in these perilous times. And I trust the Enlargements upon them, are perfectly agreeable to the same Analogy of Doctrine. And so I hope they may assist you in the understanding the former; and in some measure enlarge your Minds in the Practice of them both.

The Treatise before the Devotions you must look upon as the Preface to them. It contains my Thoughts on this Subject, of near Twenty Years ago. And it was penned soon after my entrance upon a Conjugal State. I suppose Seven Years before my entrance into Holy Orders, though now much abbreviated, and somewhat alter'd. There-

## The Epistle

For if you meet with any slips of my Pen then, or escapes of my Notice since (in my cutting off much of it to make it less cumbersome, if not more useful,) I hope you will as kindly pardon it, as it is kindly intended and presented to your Service.

But that I may prevent misunderstanding as much as may be, I shall give my Reasons for some things I find most liable to Misconstruction.

If the Name of Monastery be offensive to any, as a Popish Name, I Answer, I have a very Reverend and Pious Bishop for my Example, but applyed to single Persons, i. e. Bishop Duppa. And it being join'd with the Protestant Name, I should not have it may be as innocently used to distinguish it from the Romans, as the word Church or Faith may be,

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be, in the like distinction of Popish and Protestant. And if I have not sufficiently declared my dislike to the Roman abuse of the Thing, I know not how to do it more emphatically than by such a Distinction. It being the Roman Abuses, and not the Thing it self I dislike.

2. Again, whereas I say p. 2d. That some have thought they have traced a Monastick Life as high as Joseph. I find it was Hospiari that led me to that Sentiment, in his First B. de Monachatu. C. 8. But I since find by Bellarmine. D. 2. L. 2. C. 5. That some deduce its Original from Enos.

Page 3, 9, and 10. What is said of Monks in general, is meant principally of the Mendicant Friars.

Page 35. What I say there, respecting on Non-Resident Bishops, I would not have it thought, that I



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said it in view of any Protestant Bishop I know, for I know none such at present, and I hope never shall. It was the Titular Bishops of the Church of Rome, in Partibus infidelium, as they are called, and the Uncanonical Residence of many others of them in the Court of Rome, and of other great Princes, far from their Dioceses, that I aimed at. For the Fact is true in them, and I know no other it can so justly be apply'd to. But a fault it must be owned to be, whosoever is guilty of it, whether Popish or Protestant Bishop, Priest or Deacon.

Page 42. 3. If some of the Clergy mens Ladys are offended at what I there say, I hope the rest who do not deserve the Rebuke will excuse it, and those who do deserve it will patiently bear it till they mend it. For it is the very first Promise their

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to the Readers.

Husbands made, when they first entered into Holy Orders. To Frame and Fashion their own Lives, and the Lives of their Families, according to the Doctrine of Christ, And to make both themselves and them, as much as in them lies, wholesome Examples of the Flock of Christ.

Page 49. What I there say concerning Clandestine Marriages, is less needful now. For the danger is not so great by Licenses since the late Statute was made to prevent them, as before, when this was written.

As to other Literal and Verbal Mistakes, I hope most of them will be Corrected in the Errata. And the rest the Reader will either mend as he meets them, or pardon if he please.

I do

## The Epistle

I do not foresee any Offence the Devotions themselves can justly give to any Devout Person of the Church of England, for whom they are designed; as to others, they may bear with me, if they please; and if they raise captious Disputes about them, they shall trouble themselves more than me.

With respect to the Practice of them, it may not be amiss to observe: That though they are principally designed for stated Family Devotions; yet they may also be used in private Closets by single Persons, without any considerable Alteration; Especially the Enlargements by those who have much time and leisure, since our Saviour has taught us to Pray in the plural number, in his most excellent Pattern of all Prayer. Thus Widows and Virgins, and all single Persons,  
who

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who have not the Convenience and Happiness of the united Devotions of an unanimous Family. Thus the several Offices for Night would be Pious Employment and Entertainment, for Soldiers, and such as watch with the Sick, and the Sick that cannot sleep themselves.

The Hymns, if adapted to short Chanting Tunes, (such as some I have added at the end, being most easy to be Learned) may well suit a Christian Labourer's Practice, in the Cornfields, Meadows and Woods; that whilst he hears the Birds and every Creature praising their Maker, he might not be silent either in Heart or Voice. Whether he strictly observes the times of them or no is not so material; tho by so doing they would best adorn each other, and suite the stated times of Devotion agreeable to Antiquity. And if  
any

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any will be at the pains to get them by heart, they would be proper Meditation and pious Divertisements at any time.

When the First Hour of Prayer is used on the L O R D's Day, it would be convenient to use the First Lesson according to the Day of the Month; and the same on the Lord's Day in the Evening. So Two Chapters will not be missed every Sunday; but the whole will be read in the Year without interruption. And for the other Lessons I would recommend the Epistle and Gospel, which are chosen Scriptures appointed by the Church for that whole weeks Meditation.

I have added no Office for the Sick, because it is the Office of the Master of the Family then, to send to the Minister of the Parish to Pray with the Sick, and to receive his Directions therein. I shall

## to the Readers.

I shall only add by way of encouragement, that the Practice of what is here proposed wants not a Tryal; it having been generally used in my Family near Twenty Years last past. And I ever observed, that the more close my Servants kept to their Rule of Devotion, the better Servants, and in every station, they were: and the more quiet and smoothly the Domestick Concerns went on. I cannot say but too many Avocations and Interruptions, by reason of the various Cares, and Accidents of this Mortal Life will interpose and prevent. But every little stumbling-block must not discourage us from our constant Endeavours to proceed again on our way, in running with patience the Race that is set before us.

But to Conclude, I must assure you,



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you, that the reasons of my publishing this little Tract, was not because I think it in any manner to excell the meanest Performance of this kind extant. For I am sensible there are many excellent Books of Devotions done by very Reverend, Pious and Learned Men in all things surpassing my mean capacity. But as I knew those cannot be in all hands, either for want of number of them, or many persons ability to buy them. So I was in hopes this might be doing some good, where more worthy helps were wanting, and might find some value for the good Design it brings, or for the variety of the Dress, though more plain and humble; or at least be acceptable, because, as an amicable Present, it comes gratis. For as my station and circumstances often call me to divers places, both North and South, and my Relati-



## to the Readers.

ons of several sorts very numerous,  
I design'd this as a Companion of my  
Journeys, and as I pass along to be,  
though a small, yet a charitable  
Present; whereby I earnestly desire  
to express my ardent wishes for their  
Spiritual and Eternal welfare. And  
thus if in any measure, it be instru-  
mental to the setting forth the Glo-  
ry of God, by adorning our most Ho-  
ly Profession, in his Eternal Son,  
our most Dear Lord and Saviour,  
our most kind Master and Benefa-  
ctor: And to the assistance but of  
one precious Soul in the way to ever-  
lasting Life, by the most Gracious  
Assistance, and vigorous Influence  
of the All-Holy Spirit, both my fer-  
vent Desire and Design will not be  
altogether frustrated. Nor shall I  
think my Labour to have been in  
vain in the Lord. To whose most  
Gracious Protection, Favour, and  
Ever-

# The Epistle.

Everlasting Benediction, you are  
most earnestly recommended by

Your most Affectionate

Friend, Brother, and

Fellow-Servant in Christ,

GEO. WHEELER.

## ERRATA.

Page 2. line 1. a Solitary Creature. ib. l. 2. a sociable Crea-  
ture. ib. l. 25. and Colledge. p. 8. l. 2. For p. 1. l. 10. For by these. p. 12. l. 20. are the Colledges  
of both Universities. ib. l. 21. del. Colledge. p. 29. l. 18. accom-  
pany. p. 30. l. 28. d. last of all. p. 31. l. 14. d. Lastly. Scribe  
likewise in this respect. ib. l. 24. d. Secondly. For Bug  
cherry. p. 33. l. 4. For ib. 27. d. Thiraly. p. 37. l. 14. d. them.  
For. p. 30. l. 9. dispenser. ib. l. 24. instead of them. For  
her. p. 31. l. 14. Good Works. p. 32. l. 1. ut. Educator. p. 57. l.  
5. them. p. 97. l. 1. d. Secondly. For Thiraly. p. 101. l. 18. d.  
For. For them. p. 138. For Praise ye the Lord. p. 139. l. 1. in  
forms as. ib. l. 2. d. who. p. 160. l. 23. d. ib. For their. p. 173.  
19. ib. For. For gratissimum. most pleasing. ib. l. 11. d. 7. p.  
18. l. 3. For his Maid. For his. p. 232. l. 24. d. this Congregation. For  
the last. p. 230. For. For. Forward in our studies. and inwardly.  
p. 281. l. 5. d. diseased. For distressed. p. 297. l. 2. Edgway. Hymn.  
For Third Psalm. For. Two first verses transposed. For Stan-  
d. d. him. For them. Hymn for Noon. For. l. 4. d. be ever  
For. Hymn. Chorus. For. l. 1. For. For O Bless ye  
For.

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THE  
Protestant Monastery;  
OR,  
CHRISTIAN OECONOMICKS:

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CH A P. I.

*Of a Monastick Life in General,  
Sacred and Prophane.*

**G**REAT hath been the Praise, and many the Panegyricks written in Commendation of a Monastick Life. And, truly, considering how prevalent this manner of Living hath been, and how generally received by Mankind, in most Ages, and most known civilized Countries in the World; one would as soon have believed *Aristotle*, had

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he called Man ζῶν μονασικόν, as when he calls him by the contrary ζῶν πολιτικόν. For Men naturally seek Liberty and quiet; and common Experience teacheth them, that the less they are intangled with the Affairs of the rest of Mankind, their Freedom is the greater, and the more solid the quiet they enjoy. Whereas Secular Policy is built principally on Necessity; by reason of the monstrous Injustice of ill Men, who will not suffer their honest Neighbours to live at quiet by them: And therefore only, have good Men need to be defended by a Power able to secure them, and restrain the wicked from doing Mischief to them, and one another.

Some have thought they have traced a Monastick Life in the Holy Scriptures, as high as *Joseph*, at least as far as the Delivery of the Law by *Moses*; Because among those Statutes, a Law is at large given concerning *Nazarites*, or those that make a Vow of consecrating themselves, for a time, to G O D. But indeed the Schools of the Prophets, sometimes mentioned in the Scriptures, seem to bear a great Resemblance to the Monasteries of the ancient Christians, altho not to our modern ones. For they were both Nurseries

series of Piety and Learning; these of Ignorance and gross Superstition. Those employed themselves in useful Arts, that they might not become Burdensom to any, but support themselves by their own Industry; these, on the contrary, nourish nothing so much as Sloath, and teach nothing more, than that the rest of Mankind is bound to maintain them in their Idleness; whilst, like Caterpillars, they live only to devour the Fruits of the Summer, which the laborious Husbandman hath, with great Care, preserved, to nourish himself and industrious Family in the Winter.

Therefore the Church and State of *England* deserve Commendation, who, with great Reason and Prudence, destroyed these Cockatrices Dens, and dispersed those Synagogues of Satan; as not only unprofitable, but pernicious to both, and hardly supportable by either: Who having shaken off the due Obedience to the Divine Authority of the one, and the just Allegiance to the Lawful Authority of the other, neither deserved their Favour or Protection.

With such Monasteries, and Monasticks, as these, Satan hath been careful



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to furnish not only these latter Ages of Christianity, and Christendom, but also the ancient and modern Heathen Countries, and the *Mahumetan* Empire. Such were the Arvalian Brethren of the ancient Romans; the dark Oracle-Makers of *Delphos*, *Dodona*, the initiated Fraternity of the Mysteries of *Ceres*, and many more such like; wherewith all *Greece* and *Italy*, and indeed all *Europe*, swarmed in old time. In these latter Times all *Turky* is stuffed with stupid Trash of the same nature; and so are the present Heathens of *Japan* and *China* and the *Indies*, if we may credit the Accounts we have of those parts.

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CHAP.



## C H A P. II.

*Of the Beginning and Progress of  
Monasteries in the Christian  
Church.*

**A**S to the beginning of Monasteries and Monasteries in the Christian Church. *Eusebius*. is willing to understand *Philo* to speak concerning Christians in his time; who lived a contemplative Life, in separate Fraternities, and sometimes alone, with great Piety, Devotion and Austerity of Life, in many places, especially in *Egypt* near the Lake *Maria*. *Euseb. Epc. Hist. Lib. 2. c. 17.* Tho' others understand *Philo* to speak of the *Esseni*, a Sect of the *Jews*, concerning which, I believe they are so far in the Right, that they were so in the beginning, before Conversion; but whether they did not afterwards embrace the Christian Religion, so soon as they were informed of the excellency of it, might certainly be better determined by *Eusebius* than

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us, so many Ages since. For *Philo* lived  
in the beginning of Christianity, and  
*Eusebius* in the Primitive times of it;  
to wit, in the Third Century. And  
shews us their manner of Life, both  
Men and Women living in separate Com-  
panies in Chastity and Devotion, Read-  
ing and Singing *Psalms* in a Chappel,  
Fasting much, and abstaining from deli-  
cate Meat and Drink, was the same that  
was continued among them to that his  
time.

Wherefore I see no Reasons, but that  
which *Tertullian*, who lived less than an  
Hundred and fifty years after the Apo-  
stles, mentions concerning many Churches  
in *Greece*, and other neighbouring Coun-  
tries, who kept their *Virgins* concealed,  
should be interpreted to have respect to  
Societies of Holy Virgins: And that also  
in some places in the same Country where  
he wrote that Treatise, i. e. *De Virginibus*  
*velandis*; And those Churches, says he, were  
founded by the Apostles, or Apostolical Men.  
That those Churches concealed their Vir-  
gins, ought to be understood of such  
as were consecrated to God, and his  
Christ. And their concealment, or be-  
ing hid, must mean, in all likelyhood, in  
some

some places where they were retired from the Company and Society of Men.

To such Dedicated, and Consecrated Virgins, St. *Cyprian* also writes his Treatise, *De Habitu Virginum*; giving them very great Encomiums, as well as abundance of Precautions, Dehortations and Exhortations.

However it is evident, that Persecution, and the barbarous Cruelty of the Heathens and their Emperors, did, in very early times of the Church, drive many Devout Christians into the Deserts, among whom St. *Paul* and St. *Anthony* the Hermits, of the *African* Christians were famous, who by retiring into the Deserts of the Egyptian *Thebais*, gave great Reputation to a solitary Life.

The great Sanctity, and miraculous preservation of whose Lives, encouraged whole multitudes in troublesome times, to abandon the Cities, and all the Concerns of the World, to betake themselves to those Solitudes; thereupon they were called *Monachi*, or Monks, such as live a solitary Life; so that the Prophecy of the Church, in the *Revelations*, seemed perfectly to be fulfilled in them; the Church being literally drove by the Dragon into

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the Wilderness; where only she was secured from Pagan violence.

There some kept themselves separated from all company, and appropriated to themselves the name of *Eremitici*; or *Hermites*; others more desirous of the company and conversation of their Brethren, collected themselves into Communities, and were therefore called *Canobiti*, either from the same, or like necessity.

Their Example was in process of time, followed in most Countries in Christendom; and when calmer times succeeded to the Church, tho' they again frequented the conversation of the World, they did not quite abandon that manner of Life; but being possessed with the extraordinary Sanctity of it, began now to embrace that voluntarily, which necessity formerly compelled them to. Some willing to enjoy both the World, and the satisfactions of solitary Contemplation together, began to erect Convents near, and sometime after in Cities themselves; and were therefore often chid by the Holy Fathers of those times. Yet thus far they kept within the bounds of Humility and Obedience to their Bishops, their then chief Superiors, and might yet be compar'd

compar'd to the Schools of the Prophets :  
And as they exceeded the common sort  
of Christians in Acts of Devotion, Piety  
and Charity ; in imploying themselves  
in all commendable Arts ; studying all  
useful Knowledge, and reaching Man-  
kind, both by their Life and Conversation,  
their Duty towards God and towards  
Man, they were not only tolerable, but  
commendable Societies ; for by these, when  
the World began to be over run with the  
*Arrian* Heresie, was the Catholick Re-  
ligion preserved. To these did St. *A-*  
*thanasius* often fly, when he was persecu-  
ted by those Hereticks ; such was the  
Golden Age of those Monasticks.

But as nothing can be so good, but it  
may be corrupted, by the perverse and  
depraved Nature of Mankind ; by the  
Vanity of the World, and Subtilty of  
the Devil ; so neither has this good Field  
of Corn escaped the Malice of the Enemy ;  
so that now, as the Roman Church have  
ordered the matter, they are justly esteem-  
ed, not only the most useless and unpro-  
fitable, but the most burdensome, the  
most insolent and pernicious part of Man-  
kind, among Christians.



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The *Greek* Monks only now seem to retain something of their pristine Institution. For the Tyranny they live under, and the Desolation and Persecution of that Church, makes them not only useful, but necessary to them. They indeed do usually retire to the most desert and solitary Places, that they may enjoy the Rites of their Religion with Peace and Tranquility of Mind; but not to indulge themselves in Sloath and Idleness; But industriously labour to maintain themselves by all such honest and necessary Arts, as the frailty of human Nature requires. Some go abroad in their Fields, and take care of their Flocks, till their Ground, dress their Gardens, and Vineyards. Others stay at home; part of whom are employ'd in preparing Conveniences for themselves, and those abroad and the rest in Reading, Writing, Meditating and Teaching the younger sort to do the like; frankly communicating the small Knowledge and Learning they have in the Mysteries of Religion, to all among them they find capable to learn 'em. Nevertheless, although they are thus dispersed and imploy'd, yet all meet together, at certain appointed Times, to pray



pray to, and praise GOD, for themselves and all their Brethren: All exercising themselves in Fasting and Abstinence, subduing the exorbitance of the Flesh, to the Rule of the Spirit. Those also that live in Towns are not altogether uselesse; but rather most necessary for teaching the Youth to write and read; and such other good Principles of Piety as they think best; and are to be therefore looked upon, next under GOD and his CHRIST, the only humane Supports of the afflicted and trampled on Christian Faith, in those Countries. But I fear this is more out of Necessity than Choice; their more prosperous Times and Countries deserve not such Commendations; so that we may say of them in some sort, *it is good for them to have been thus afflicted.* For tho they have lost the Learning and Subtilty of the Schools, they have instead thereof regained much of the Simplicity and Charity of more early Times of the Gospel. I speak of those Places that the Bishop of Rome has not set his Foot in; where the Remoteness of their Solitudes hath preserved them from being beguiled by the Subtilty of his Emissaries. But as for the rest, I cannot excuse them.

CHAP.

C H A P. III.

*The just Censure of the Church of  
England: What they have done?  
and do allow.*

**T**HE Church of *England*, tho' it  
hath pluck'd up those fruitless  
Vines, both Root and Branch, that not  
only encumbred the Ground, but like  
Thorns, choaked the good Corn spring-  
ing up, and tore off even the Wooll to  
the Skin, from the innocent Sheep feed-  
ing among them; yet they proceeded  
with such moderation, that they not on-  
ly spared, but cleansed, cherished, and  
improved all Colledges and Seminaries of  
Virtue, sound Learning, and useful Know-  
ledge. Such as are the Schools erected  
in each Town for the instruction of Chil-  
dren, of all sorts, rich and poor; And  
such in the highest perfection are both the  
Univerſities of Colledges, *Oxford* and  
*Cambridge*, where Virtue and Piety is stu-  
died and taught, promoted and practised  
with

with care, diligence and decency: where Vice and Sloth is discouraged, and is, or ought to be diligently and prudently corrected. Such as these are the only necessary Monasteries of the Christian Religion, and may well be compar'd with the Schools of the Prophets.

Our Church does not only allow, but commend all such Communities as promote Charity, such as are Alms-Houses and Hospitals, where the Ancient and Decrepid, Ideots and Mad Men are competently provided for. Such are the Colledges for Divines Widows, reduced to Poverty; who are decently maintained in small Communities in many places of *England*; as that at *Bromley*, Founded and Endowed by Dr. *John Warner*, late Bishop of *Rocheſter*; and that of Dr. *George Morley*, Bishop of *Winton* at *Wincheſter*. To these may be added the Feaſts or Meetings of particular Men, of ſeveral Families and Countries of *England*; and of Miniſters Children, &c. who once a year, and oftner meet together, in Love and Charity, go to Prayers, and hear a Sermon, and decently Eat and Drink together, and collect Alms for Charitable Uſes; laudably imitating the Aſſemblies and *Agapes* of the Primitive Church. Nor

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Nor do I doubt, but that both the Church and State would allow and promote other pious and useful Communities, could they be secured from receiving detriment by them. But as to the erecting of any other Convents for the retirement of single Men, then Colledges for Learning, or decent retirement for old Age; I doubt the inconveniencies that might ensue upon them, would by much over-balance the conveniences, and utility that might be expected from them. And therefore in my Opinion, are either not to be admitted at all; or with very great caution and security for their good Behaviour both to Church and State.

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## C H A P. IV.

### *Of Monasteries for Women.*

CONvents for single Women seem more convenient, if not very necessary for all times and Countries, and are by far less dangerous, since no considerable detriment can be expected from them, if due regard be had in composing the Rules

of their Institution, by such like precautions as these.

1. Nothing should be imposed upon them, that may infringe or take away their Christian Liberty. But those that come in young, after they were bred up in all the Rules of Piety, virtuous Arts, Housewifry, and decent and modest Behaviour, should, if their Parents, or their Inclinations were to Marry, have their liberty so to do; when convenient offers were made; and that at any time, as long as the vigour of their Youth remains.

2. That they should not be exempted from the publick Laws, nor the Duty owing to their Parents, no more then if they continued in their Parents Houses, and with them: And as for such as were at their own disposal, they may use their Liberty to remain, or leave the Society, when they come to years of Discretion; but whilst they are Members of the Society, frequently to go abroad, would be scandalous, and therefore no ways to be permitted.

3. Those that are admitted at years of discretion, ought to be of known Virtue, and unsported Modesty; and strict enquiry should be made of their  
Virtue,



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Virtue, before they are admitted, for fear  
of scandals.

4. Sloath and Delicacy should no ways  
be permitted, but every one should learn,  
and be employed in some profitable Art,  
whereby they would be useful to the  
World, pleasing to Heaven, and deserve  
the praise of Mankind.

5. The Government should be com-  
mitted to none, but such; whose Vir-  
tue, Conduct, Age and Experience, should  
render them worthy of that Honour, and  
are rather to be chosen out of Widows,  
that have first ordered their own Selves  
and Families with all Prudence, and  
unspotted Reputation.

6. They should be brought up and  
trained in strict Discipline of Virtue;  
but above all, they should be taught ex-  
actly to tread in the steps of the Anci-  
ents, by constant Devotions both night  
and day.

To these ends we may suppose,  
St. Paul so highly commends a Single  
Life, to both Virgins and Widows,  
that they may entirely serve the Lord,  
being free'd from the cares of this Life,  
and the difficulties of pleasing a Hus-  
band. But so as not to lay a snare of  
necessity

necessity upon them, but to show them what was decent and convenient for them.

Such Nunneries as these would be no ways prejudicial; but many ways profitable to the State, and creditable to the Church. For their Industry would hinder them from being burdensome to the one, and their exemplary Virtue and Piety, would be a Reputation to the other. Whereas now-a-days, How many Families are there so burdened with Daughters, their Parents cannot, either for want of Beauty, or Money, dispose of in Marriage, or in any other decent manner provide for: yet are they obliged to maintain them according to their Quality; till usually at their Decease, they leave them without Habitation; and many times, scarce a quarter enough to keep them decently. Whereupon, it too often comes to pass, that they are forced to wander about from Lodging to Lodging, to betake themselves to servile Employments; or, which is worse, are tempted to prostitute their Virtue to gain their Bread. Whereas in this manner they would, for a small portion, be creditably provided for: And as they may excell in

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all

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all commendable Qualities, might become a Portion to themselves, without the help of their Relations; and indeed, may deserve to be purchased with more Money, than now-a-days Men strive to get Portion, as a recompence, for taking them off their wearied Parents hands; who after an extraordinary Charge in breeding and keeping them, till many times their Age, which is their Ornament, becomes their reproach, are forced to Marry them below themselves, without prospect, either of Credit or Advantages by them.

*See on this Subject, A Serious Proposal, written by an ingenious Lady; and Proposals of the same nature by the Reverend Mr. Stevens.*

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## CHAP. V.

### *Of the Design of this Discourse.*

**T**H O' such Monasteries as these, and thus duly ordered, would undoubtedly be both a Reputation to the Church, and Advantagious to the Nation; yet considering the great decay of Christian Piety,

Piety, and especially of Devotion in this Age; there seems but small hopes that any thing of this nature will be brought to pass. Therefore, until it shall please God, to send such unprejudiced Times, as may bring such commendable Works to perfection; The pious Conduct of private Families shall be the Monasteries, that I shall most earnestly recommend to all devout Masters of them, who being obliged to put on this Pious Resolution of *Josiah*, (that tho' all the World go astray, and follow their own wicked Inventions, yet, *As for me and my House we will serve the Lord,*) there may be greater hopes to perswade them to set about so Pleasant, useful, and holy an Order of Life.

For to do this, as every Pious Master of a Family is obliged by the Word of God, to order his House with all such prudent Care, and Religious Order, as may redound to the Glory of God, and Honour of our Profession; So is it the Duty of every good Christian living under his Roof, to behave himself with such Obedience, Piety, Modesty and Respect, according to their Degree and Station therein, as becomes the Professors of so Holy a Religion; if they intend either to sa-

20 *The Protestant Monastery; Or,*  
risie their Obligation to the Pub-  
lick, or value the Peace, Comfort, and  
Content of themselves. And indeed this  
is a matter so to be valued, that without  
it there can be no enjoyment of Hap-  
piness, either here or hereafter: But with  
it, each Family will become a Church of  
God, and each House a Heavenly Man-  
sion; and deserve more the name of a  
Monastery, than any of the most renown-  
ed Convents or Hermitages of the later  
Ages of the Gospel.

To shew you then how this may, or  
rather ought to be done, I shall first consi-  
der a Family in general, with the Digni-  
ty of the Office of a Father or Master of  
it. And *Secondly*, The Duty of the par-  
ticular Members of it; *Thirdly*, I shall  
recommend to them some practical Rules  
for the exercise of their Authority; And  
*Lastly*, I shall add some Forms of Pray-  
ers for the exercise of Devotion therein.

CHAP.



## C H A P. VI.

*Of Paternal Authority.*

**E**Very perfect Family consists of these Members; a Father, or Master, a Wife, Children, and Servants; to which may be added Sojourners or Strangers; between whom, these several Relations arise, a Husband and Wife, Parents and Children, Master and Servants, Brothers, Sisters, and fellow-Servants; and to these belong various Offices, and mutual Duties, which are fit to be stated between them. Among these, the Father or Master is the Chief Governour, the rest are his Subjects, and by him to be Govern'd. Therefore to know his Office, and Authority, will be very requisite in the first place, both to illustrate the Duty of the rest under him, and to each other.

I will therefore begin with the Office of a Father, or Master of a Family, as the Abbot of the Monastery we are treating of.

## 22 *The Protestant Monastery; Or,*

To do this, I shall first consider the Right of his Authority, and then his Obligation to put it in practice with all Courage, Prudence and Moderation.

Paternal Authority is founded on both Natural and Divine Right, it is of the greatest Antiquity, and the largest Extent among the Sons of Men: for it is as old as *Adam*, and its extent so large, that it is confessed by all the World, that all Human Authority, even of the greatest Kings and Emperors of the World, is borrowed from, and founded upon Paternal or Fatherly Authority. So that howsoever their Power is now contracted and limited, it is only as they themselves are Sons and Subjects of higher Fathers, as of Kings, Patriarchs, or general Fathers of Countries. So that had not *Adam* forfeited his Life to G O D, by his Disobedience in Paradise, as he was the Father of all, so must he have been next to God, the undoubted Prince of all Mankind. Look therefore, whatsoever is the lawful Authority of a Prince, such is the natural Authority of a Father of a Family; for even the Power of Life and Death was in their hands, by the Patriarchal, Mosaical, Grecian, and Roman Constitutions.

Now

Now all Human Authority is a just Power in a Superior, obliging Inferi-  
ors to do their Duties. I say, a just  
Power in opposition to an Usurped or  
Tyrannical Power. For so it hath right  
to Oblige, as well as Force able means  
to obtain what it Obliges; and that  
not only for fear of Punishment, but  
for Conscience sake, in Christian Love  
and Charity.

The Fountain of all just Power is  
G O D: who is All Just, and All Pow-  
erful; and conferreth Power on whom,  
and by what means he pleases. Some-  
times by Nature, sometimes by Law, and  
sometimes otherwise, as it seems best to  
his infinite Wisdom, for promoting of  
his Honour and Glory, and the Benefit  
of his Creatures.

Paternal Authority is a Just Power,  
because conferred on him by God; and  
that both by Nature, and his written  
Law. First, over his Children. For next  
to that of the Creator over the Created,  
no Right can be greater, than that of  
Generation over the Generated. And  
this is Self-evident, allowed and confirm-  
ed by the Law of God, both in the Old  
and New Testament. Next, the Right

24 *The Protestant Monastery*; Or,  
over the Wife is Just; both by Natural  
and Divine Right. The difference is,  
that before Marriage it is a Compact,  
but after it is a Natural, tho' not in the  
same measure. The Power over Ser-  
vants is also Just; and as great Power,  
both by Divine and Human Right, but  
not Natural; with us now it is by Com-  
pact; but in ancient times, and still in  
other Countries, Servants were bought  
and sold like other Goods.

Just Power, which Authority, may be  
considered, either with respect to its  
Extent, or Nature.

Considered with respect to its Extent,  
it is either Arbitrary, or Limited. And  
both these, either in all its Acts, or in  
some of them only. For as *Seneca* says,  
*Every Kingdom is under a greater*; and  
the greatest Human Empire is under  
God. Who is the Creator and Chief  
Father of all Beings; and therefore all  
Government limited by his Laws; so  
now the World is Peopled and divided  
into several Patriarchates, or Govern-  
ments, the Natural Authority of Pri-  
vate Fathers, is limited, as both they  
and their Children, are Children to  
the general Father, that is so by the  
Laws

Laws of the Government they are under. So that it remains for us to consider the Natural Authority of a Private Father of a Family; as now it stands limited by the Laws of the Publick Father of our Country.

Private Paternal Authority is limited by the Laws of *England*, chiefly, if not only, in Two things. First, A Private Father hath no Authority over the Life and Death of his Family; nor yet over such of their Estates as are either given them, tho' never so young; or, gained by their Industry; when come to age. But as to their own Estates, that are properly their own, they may dispose of them, when, and to whom they please; therefore, within those limits, wherein neither the Laws of God, of Nature, or Superior Authority, restrain all Men in general, or him in particular to act, Paternal Authority remains Free and Arbitrary. Therefore, according to these Measures, we are to consider of Paternal Authority over a Family, which will best appear, by further considering its nature, as it is either Directive or Coercive.



## 26. *The Protestant Monastery; Or,*

The Directive Power is a Right to Order and Command them what he will, or sees Expedient to be done, in all Affairs and Concerns, within the extent of his Power, with respect to each Person, Action, or Thing. This Direction has the nature to oblige those Directed or Commanded, to the performance of it; which obligation is enforced by the Coereive Power: which consist of Force and Punishments, it hath a Right to inflict upon Non-performance of the Order and Direction; which is not only a Power to inflict Temporal punishments, but also to bind the Conscience; compelling them to the performance of their Duty, which ought to be done in Love, under the penalty of God's Anger, as well as their own. For therein consists the Duty of Honour, obliging the Conscience to Obedience in Love; but if Love will not prevail, punishments ought to compel. For thus Old *Eli* ought to have restrain'd his Children from doing evil, and constrain'd them to serve the Lord.

A Father hath Power to inflict Punishments of Mind, Body, and Estate. The first kind are, shewing their Anger by dis-

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counte-

countenancing them, by withdrawing their Blessing from them, or finally laying upon them their Curse; of which great and frequent Examples, are in the Holy Scriptures; G O D still ratifying it in Heaven, unless the Cause be very unjust: As that of *Saul* and *Jonathan*.

The Second, are Corporal Punishments but by our Laws they exceed not Correction by Stripes, and that scarce longer than their Childhood, seldom after they are emancipated, or made free by Law; at most so long as they live with them; but after they have left their Father's House, they are free. But whether this be not an Infringement upon the Law of G O D, such as that C H R I S T mentions, and explains, upon the Fifth Commandment, may be questioned. But there are innumerable other ways to mortifie the Disobedient, which, to rational Creatures, are worse than Stripes. This last a Father hath Power actually to inflict upon them. The first potentially assisted by G O D's Law, against the Disobedient, and that both Temporal and Eternal.

Thirdly, they have Power to punish them in their Estates, which is either in not allowing them what otherwise they would;

## 28 *The Protestant Monastery ; Or,*

would ; or finally disinheriting them of their whole Estate, and turning them out of their Family ; which is Domestick Excommunication.

Thus you see, Paternal Power is Arbitrary in all those Acts wherein it is not prohibited, as before said, by Superior Authority ; and that in a larger Degree than most Princes enjoy. For they are generally confined to act according to their Laws, or are in danger of being thought Tyrants. But a Man in his own House, without Laws, hath a Right to Command what he pleaseth to have done, and to forbid what he liketh not : And, in a word, within the Bounds of Justice, his Will is his Law. And these are the Prerogatives wherein Paternal Authority doth consist.

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## C H A P. VII.

### *The Paternal Office.*

**T**HE next thing to be considered, is the Office and Obligation of a Father towards his Family, which the Law

Law of Nature, and the revealed Word of God, and Superior Human Authority obligeth him to observe.

For God, neither by his Word, nor Nature doth any thing in vain, much less dispenseth any Power to any, without peculiar Purposes of his own, thereby to be accomplished. And altho' the chief end that God designs in all his Works, is the advancement of his Glory; yet such is the Excellency of the Glory of our God, that the way he chuseth to accomplish it, is by means not grievous, but every way advantagious, and altogether providing for the chief Happiness of all his Creatures, with wonderful Harmony and Order: so the obligations he has ordain'd to a Company, Paternal Power are no ways grievous, but pleasant, convenient, and profitable; and yet positively or virtually imply these three Ends, Propagation, Preservation, and the Happiness, as well of his whole Family as himself.

*First*, God by natural Impulse prompteth Mankind to propagate his Like; by his written Law he directeth Marriage, as the most proper and just way so to do; and thereby bestoweth on him much

30 *The Protestant Monastery; Or,*  
much Honour, Conveniency, and no  
small Satisfaction.

*Secondly,* As to the preservation of a Family, God and Nature obligeth the Father to perform two things. First, to nourish them. And Secondly, to defend them from hurt to the utmost of his power; not only to give them all needful things when in health, but Assistance, both when Sick or Well; with sufficient Food and Raiment, to keep them warm, and by all means to preserve them. To keep Children from receiving harm by themselves, or others, till they are able to help and defend themselves. And also to protect Wife, Children and Servants, both from the injuries of one another, and of all others, to the utmost of their power. This part of their Office is commanded, both by the Word of God and Nature. For he is worse than an Infidel that provideth not thus for his Family; and indeed worse than a Savage Beast: for there is no Tyger so cruel, no Lion so fierce, but both nourisheth and defendeth their young ones.

*Thirdly,* Last of all, a Father is obliged as much as in him lies, to promote and provide for the Happiness, or Well-being



of his Family ; and that both as to their Happiness in this Life, and also that to come : As to this Life, Reason obliges them to teach them their Duty before they can expect Obedience ; their Duty to himself as well as all Mankind, the Principles of Virtue and good Manners, of Justice, Prudence, Temperance and Courage ; what is right and what is wrong, what is good and what is bad ; how to behave themselves soberly, quietly, and humbly in their Degree, to *Labour to do their business, and to be quiet.*

And *Lastly*, To instruct them in some honest Arts, to imploy themselves, to gain an honest and convenient Livelihood ; by being useful, and profitable to others. And this they are so obliged to do, as Men, that the very Heathens of *Sparta* made it a Law, that no Son should be obliged to maintain that Father in his Age, who had taught him no Art in his Youth whereby to do it.

*Secondly*, They are obliged not only to teach them their Duty to themselves, and their Neighbours, but to instruct them, or cause them to be instructed in their Duty toward God also : which is the way to future Happiness ; God's chiefest design

## 32 *The Protestant Monastery, Or,*

sign in creating them all. And they are obliged to do it, both in Prudence and Charity as Christians; for they that will not, or know not how to serve God, will

*Gen. mandatur de  
procreant. diliget.  
ut sicut seipsum.  
quid aliud man-  
datur. nisi ut ei,  
quantum fieri po-  
test, committat de-  
ligendum Deum.*

*Aug. de Civitate  
Dei Lib. 10. c. 4.*

make neither Good Wife, Child, nor Servant; and surely the same Bowels of compassion, that God in Christ has shewed towards us, should prompt us to the utmost of our Power, to endeavour, to advance the Sal-

vation of all Men., did not God require it at our hands; especially those that are of our Family, being immediately under our Care, and continual Inspection. And herein we most effectually pursue the chief end of our Creation, the Glory of God; when we not only strive to do his Will our selves, but endeavour that all Men may do the same. The ground of God's Promise to *Abraham*, of being the *Father of the Faithful*, of being a mighty Nation, and of the Blessed Promise to all Nations, was this, *Gen. 18. 19.*

*That God knew him, that he would Com-  
mand his Children and his Household  
after him, to keep the way of the Lord,  
to do Justice and Judgment, that the Lord*

*may*

may bring upon Abraham that which he hath spoken of him. Therefore he that would be a Faithful Father of a Family, must do as he did, *be the Father of the Faithful.* Altho this may be thought by some, more the part of a Divine, than of a Master of a Family; yet I dare boldly affirm, that every Christian Master is, or ought to be so much a Divine, as to be able to instruct his Family in the Principles of sound Doctrine and Practice; and that in some measure by Precepts, but more by his good example. Which is not rashly to intrude upon; define, or determine Mysteries, but only to teach them to be what he himself is, or ought to be, a good Christian; in what is necessary to be believed, and what done to obtain Salvation. And that not by separating them from, but bringing them to the Church and Pastor of it; to be still better informed, and confirm'd, by those whose Studies and Calling renders them capable of doing it in a more eminent Degree, and solemn manner; by whom God has promised to Bless our sincere endeavours to serve him.

*Thirdly,* But for a Master of a Family to acquit himself well of this, he is obliged, not only to use persuasion, but com-

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34 *The Protestant Monastery; Or,*  
pulsion also, when need requires; for that  
is part of his Duty towards God. He may  
pardon faults and injuries done meerly to  
himself, and his Concerns; but he is ob-  
liged to constrain his Children to their  
Duty towards God and Man, and cor-  
rect them when they fail to do it, as may  
be learn'd by the sad example of good old  
*Elie*; whose great Crime was not, that he  
did actually any ill himself, but that he  
permitted his Son to do wickedly. Nay,  
he did in some measure blame his Sons  
for their insolent carriage in their Office;  
but it did not prove enough to excuse him,  
thus mildly to reprove them; *Nay, my Son,*  
*this is no good report that I hear of you, &c.* For  
he was punished himself, because *his Sons*  
*made themselves vile, and he restrained them not.*  
*1 Sam. 2. 24.* So then, as he hath Autho-  
rity to restrain them, so is he obliged to  
do it under the penalty of God's Anger.  
But I must needs say, if any Master of a  
Family hath this Authority in greater per-  
fection, than another, it is such a one  
who is also a Divine, for he is a Spiritual  
as well as a Natural Father, or Master,  
much resembling *Melchizedeck*, being both  
King and Priest over his House. Where-  
fore I cannot but wonder, how it comes

to pass that the Dignity of Priesthood, is so contemn'd in our days? Sure it must be either because those that have that Honour conferr'd on them, dishonour it by misusing it, or Men ignorantly know not either how to value so great a favour from God and Man, or to enjoy so great a Happiness. Sure I am, by whom, and howsoever that Sacred Calling is despised, it is a great breach of their Duty, and therein not the Ordinance of Man, but of GOD, is contemn'd. Therefore if I have any skill to chuse, what in my Opinion is best, and most Eligible, I would much rather be an understanding Vicar of a moderately endowed Church, than to be the most rich, if vicious Lord of the Mannor. For indeed he is to be esteem'd the Chief of a Christian Parish, a Superiour of our Order, and General of so many Convents and Monasteries, as he has Houses in his Parish; and if he lives there and doth his Duty, deserves to wear a Miter, better than the Abbot of *St. Denys*, and in plain Terms a Non-resident Bishop, who absents himself from his Flock upon any Terms: besides the Affairs of his Diocess, or Service of his King and Country. His



36 *The Protestant Monastery; Or,*  
House seems to me, like the great Con-  
vents of the *Grecians*, with Metochies, or  
little Colonies under them, dispersed a-  
bout their Lands, Tilling and Husband-  
ing their Ground; who upon Sundays,  
Feast-days, and all Solemn Days, meet  
in the Great Church, and Convent, to sing  
the Praises of Almighty GOD.

*The Office of a Husband towards his Wife.*

*Fourthly,* Now as to the Moderation he  
ought to use in the exercise of his Autho-  
rity, and how he is to behave himself to  
his whole Family; the Apostle teacheth,  
writing to the *Ephesians* and *Colossians*.

First, towards the Wife as Husband;  
The Husband is to love his Wife, even as  
Christ loveth his Church, and gave himself  
for it. To love and cherish her as him-  
self, as she really is his own Flesh; to  
leave Father and Mother, and all to be uni-  
red to her, in all Kindness and Affection;  
and not to be bitter against her, but when  
Correction is necessary, to do it by good  
Counsel and Advice, by kind and affection-  
ate Expressions; to render or preserve  
her Sanctified, and Purified by due Benevo-  
lence, and by good Instruction, to pre-  
sent her without spot or blemish to Christ,

as

as Christ his whole Church to God his Father.

*The Office of a Father to his Children, is*

To bring up their Children in the Nurture and Admonition of the Lord, by good Instructions and Admonitions, without provoking them to wrath; that is, Not peevishly to vex them, either by commanding them grievous and unreasonable things, or by cruel and immoderate chastizing them without cause, thereby to discourage them, and render them heartless or desperate, if not rebellious; Yet he is not to be remiss and indulgent, in suffering them to neglect their Duties, but therein to use all prudent severity, as *Solomon* advises.

To Servants he adviseth to do the same things; that is, to Treat them like Children, to be moderate in threatening, and giving them what is just and equal; remembering that the Master of them both, is in Heaven, who is no respecter of Persons. And I doubt not but what he more particularly in Mystery chargeth concerning the Wife, may also properly be referred to the whole Family; for as Love and Charity hideth a multitude  
D 3 of

### 36 *The Protestant Monastery; Or,*

House seems to me, like the great Convents of the *Grecians*, with Metochies, or little Colonies under them, dispersed about their Lands, Tilling and Husbanding their Ground; who upon Sundays, Feast-days, and all Solemn Days, meet in the Great Church, and Convent, to sing the Praises of Almighty GOD.

*The Office of a Husband towards his Wife.*

*Fourthly*, Now as to the Moderation he ought to use in the exercise of his Authority, and how he is to behave himself to his whole Family; the Apostle teacheth, writing to the *Ephesians* and *Colossians*.

First, towards the Wife as Husband; The Husband is to love his Wife, even as Christ loveth his Church, and gave himself for it. To love and cherish her as himself, as she really is his own Flesh; to leave Father and Mother, and all to be united to her, in all Kindness and Affection; and not to be bitter against her, but when Correction is necessary, to do it by good Counsel and Advice, by kind and affectionate Expressions; to render or preserve her Sanctified, and Purified by due Benevolence, and by good Instruction, to present her without spot or blemish to Christ,

as

as Christ his whole Church to God his Father.

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38 *The Protestant Monastery ; Or,*  
of Sins before God, so it is the bond of  
Peace and and Happiness, between all Re-  
lations of Humane Society ; covering a  
world of Faults on all sides : and undoubt-  
edly no more acceptable Sacrifice can be  
offered to our Saviour, than to endea-  
vour to render or preserve ones whole  
Family Sanctified Holy and Undefiled,  
without spot or blemish, as he does his  
Church to God ; whereof in Christ we  
are all equal Members, both Father and  
Son, Husband and Wife, Master and Ser-  
vants, Bond or Free. Thus then, you see  
the Divine Authority, Power and Office  
of a Father of a Family ; whereby it is  
manifest that Paternal Authority is a just  
Power over a Family, to Command and  
Prohibit all things, not against, but agree-  
able to the Law of God, Nature and Su-  
perior Authority ; he judgeth conveni-  
ent, Advantageous, profitable, or decent to  
promote the Glory of God, and the mu-  
tual Happiness of himself and Family un-  
der his Care.



CHAP.



C H A P. VIII.

*The Duty of the Wife.*

**N**EXT to the Father or Master, a Wife is the first in Degree, Authority and Station in a Family, and does, in a great measure, share with him in the Government of it, as well as in the Care; and therefore deserves the Next, if not an Equal Share, in the Honour. And as she may be enrich'd with Virtue, and every excellent Endowment; to make her Husband and Family happy, may better deserve the Name and Authority of an Abbess, than any of the most richly endow'd Monasteries in *Europe*. Of such Wives many excellent Things are spoken to their Praises in the *Holy Scriptures* of GOD. For this Reason it was that GOD first created the Woman; *To be a help meet for Man, her Husband*: That is, Proper, convenient and accomplish'd with every excellent Gift, not only to assist him, but also both to partake with him, and consummate his Happiness in Paradise.

40 *The Protestant Monastery ; Or,*

And therefore G O D united the Man and Woman together in so near Conjunction, that by Marriage they should no more be consider'd as Two; but as one and the same Person. And are thereby to become so dear to each other, that they are permitted to forsake Father and Mother, and to cleave to one another during Life. For this is our SAVIOUR's Interpretation of Gen. 2. 23, 24.

*He which made them at the Beginning, made them Male and Female, and said, For this Cause shall a Man leave Father and Mother, and cleave to his Wife, and they twain shall be one Flesh,* Matth. 19. 5, 6. And tho' because Man's Frailty, with Sin, did abound, therefore the *Israelites* were permitted to be divorced from each other upon every slight Occasion; yet the more perfect Law of CHRIST hath forbidden any such Separation, but upon the Violation of their Matrimonial Vows of Chastity to each other.

*What therefore G O D hath join'd together, let not Man put asunder.*

The Holy Scriptures are full of the Commendations of good Wives, upon various Accounts, which are so many Lights to shew others their Duty.

*Sarah*

*Sarah* is commended for the Honour and Respect she gave her Husband ; others are commended for their Modesty and Gravity in their Apparel ; others much more for their Housewifery, and discreet Deportment in their Families ; and most of all for their Charity, Piety and Devotion. Whence we may conclude, that these Things are the Duty of a Christian Wife : Which *St. Paul* more expressly declares in his *Epistles* to be the *Will of GOD*. For tho' Love and Dearness of Affection make little Difference in the Equality of their Persons ; yet Obedience and Subjection to their Husbands is their declared Duty to them. Tho, in respect to the rest of the Family, subordinate to her, she is Lady and Mistress of it. For this *St. Paul* positively declares :

*That Wives should submit themselves to their own Husbands, as unto the Lord, Eph. 5. 27.* for the Husband is Head of the Wife, even as Christ is Head of the Church, and he is the Saviour of the Body ; that is, of the Body of the Wife. Therefore as the Church is subject unto Christ, so must the Wives be to their own Husbands, in every thing.

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The next particular Duty of a Wife to her Husband, and no less of a Husband to his Wife, is Conjugal Affection; of which they ought by no means to defraud one another. But as one great end of Marriage is to avoid Fornication; and as by Marriage they vow Fidelity to each other, so ought they to keep the same in all circumstances, inviolable. First, in actual, tho' moderate Benevolence, which is opposite to the Vice of Incontinence, and fleshly-mindedness, mentioned by *St. Paul*, which Fidelity is broken in the highest Degree by Adultery; which as it was punished by Death in the *Mosaick Law*, so is it punishable with Divorcement by the Law of Christ.

Thirdly with respect to themselves; modest and grave Apparel is commended in the Scriptures, as another proper Character of a Pious Matron. This one would think in a Protestant Country, there should be no need of mentioning as a Christian Duty; where the Holy Scriptures are daily and hourly read to them, and I hope by themselves, in their own Language. Yet the Pride, Foppery and Folly of many here amongst us, is arrived to such a height of Vanity, even in Clergy.

Clergy-mens Wives, that I cannot but with some indignation mention it; since it is, and that with some Justice, made the fault of their Husbands, by the voice of the World. Let them both therefore hear what St. Paul saith of Christian Ladies professing Godliness.

*In like manner also, that Women adorn themselves in modest Apparel; with shamefacedness, (i. e. Modesty) and Sobriety: not with broidered Hair, or Gold, or Pearls, or costly Array.*

*But (which becometh Women professing Godliness) with Good Works. 1 Tim. 2. 9, 10.*

St. Peter also laying down the Duty of Wives towards their Husbands, makes special mention of the Ornaments that do not, and do belong to them.

*Whose adorning, let it not be that outward adorning, of Plaiting the Hair, and of wearing of Gold, or of putting on of Apparel.*

*But let it be the hidden Man of the Heart, in that which is not corruptible, even the ornament of a meek and quiet Spirit, which is in the sight of God of great price.*

*For after this manner in the old time, the Holy Women also who trusted in GOD, adorned themselves, being in Subjection unto their own Husbands;*

*Even*



#### 44 *The Protestant Monastery; Or,*

*Even as Sarah obeyed Abraham, calling him Lord: whose Daughters ye are as long as ye do well, and are not afraid with any amazement. 1 Pet. 3. 3, 4, 5, 6.*

Thus therefore you see, that the inward Ornaments of Virtue, are those of greatest value, and most highly esteemed of God, and ought to be so by Men; if they know rightly, how to distinguish between Good and Evil. But among all the Virtues none is so proper for the making of a good Wife, as that of Meekness here mentioned by St. Peter.

Meekness is the most excellent of Domestic-Virtues; it is that which most highly conduceth to preserve Peace, and to make it when broken; it seems to be the result of Humility and just Patience; and is opposed to a wrangling, unquiet, humourous and contradicting Temper; which are the usual effects of Pride and Impatience, breaking out into Anger and Passion, which of all things makes a Family most uneasie to one another.

The Proverbs of Solomon are full of bitter Invectives upon such Women; as,

*The contentions of a Wife are a continual dropping.*

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*It is better to dwell in a corner of the Housetop, than with a brawling Woman in a wide House. 21. 9.*

*A continual dropping in a very rainy day, and a contentious woman are alike. Prov. 27. 15.*

*For there is nothing more true, than that A soft Answer turneth away wrath, and that grievous words stir up anger. Prov. 15. 1.*

Yet by Meekness is not to be meant such a soft and mean Spirit, as suffers every one in the Family, to do what they will, whether Well or Ill; for that would exclude soft Correction, and Resentments, which oft-times are Duties towards Children, and Servants, and that sometimes with great earnestness, and severity, according as the occasion requires. But such a prudent, gentle, and persuasive a Temper, as that their Husbands may be won, and drawn to do what becomes them, by the cords of Love, according to St. Peter's direction.

*That if any obey not the word, they also may without the word be wonne by the conversation of the wives, while they behold their chaste conversation, coupled with fear or reverence.*

Another commendation of a good Wife, is that she loves to be at home, and not gadding abroad from House to House,  
ever

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ever tatling with the Gossips of the Town, telling and hearing, if not making Stories. Such Women are sharply reprov'd by Solomon, saying,

*She is loud and stubborn, her feet abide not in her house,* Prov. 7. 11. And again in the 9th Chapter, Verses 13, 14.

*A foolish woman is clamorous, she is simple and knoweth nothing.*

*For she sitteth at the door of her house, in a seat, in the high places of the City.*

Her House is the place of her business, and her imployment is, either to do or see all things done and kept in order, which should be her Delight, and Pleasure, as it is her commendation. For there is no such satisfaction to be met with in Things and Places that are others, as those that are ones own. And if in some things they are inconvenient, they become more so by Absence; and by the Presence of the Mistriss and better contrivance, most inconveniencies may be either removed, or in a great measure lessen'd. And it is too well known, that in the Absence of the Mistriss all things go to wrack, to the utter ruin of many a good Family: I say, her business is at home, for as she is a Help-meet to her

Husband,

Husband, so the care of the Family within the House, seems her more peculiar Province, and Jurisdiction; As the Businesses and Affairs abroad, belong most especially to the Husband, and Master of the Family, as to the more Robust Sex. Her Children and Servants, and the Oeconomy of the House, are under her more immediate Inspection and Care. From her Relation to each of these, as a Mother and a Mistress, spring two Branches of her Office. To wit,

First, both Nature and the word of God, layeth upon them this charge, of the care of her Children.

*I will (saith St. Paul) therefore that the younger Women Marry, bear children, guide the house, give none occasion to the Adversary to speak reproachfully. 1 Tim. 5. 14.*

That is, by doing those things, they shall take away all occasion of reproach from the Adversary; for which he lieth in wait, both to scandalize the Church of God in general, and the Saints in particular. Women naturally bear great Affection to their Children, and are generally apt to be too indulgent to them, rather than unkind; and they more often ruin them by indiscreet fondness, than too great.

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great severity : but the medium between these extreams, is to moderate natural Affection, by still doing what is best for them, rather than what pleaseth them most. To instill Principles of good Manners, Virtue and Piety into them, as frequently as they give them their daily Bread; and to study the improvement of their Souls; as much as that of their Bodies; by encouraging each budding Virtue that appears in them, without sparing the Rod of Correction, when they do amiss; and endeavouring to eradicate such Vices to which they perceive they are by nature prone; striving to preserve their Innocence from being spotted by unclean and profane Words, Customs and Habits. That they may deliver them up (as soon as they are capable) to higher degrees of Education; sound in Body, but more sound in Mind: That both Sons and Daughters may have the best Education, that either they themselves can teach, or give, or by others, bestow upon them. In this manner they will shew their most real Affection to them, and for such kindness their Children will be most beholding to them.



Sons, so soon as they are out of the Nursery, become the more peculiar Province of the Father's Care: but Daughters continue still the peculiar Care of the Mother, so long as they continue unmarried; and for being bred up in the ways of Piety, Virtue, and good Housewifry, are in the highest measures to be beholden to their Mother. Which tho' it may sometimes be done at School, among Persons of moderate Quality, and Fortune; yet, a generous Education of Daughters in their own Family, is more suitable both in regard of their Reputation, real Modesty and Hazard of being surprized into clandestine Marriage; which generally deserves to be reckon'd among the worst misfortunes of a Family; and which the concern of a Mother may more probably prevent, than a School-Mistress. Tho' indeed this is a matter of so high a concern, that it deserves the consideration of the higher Powers, both in Church and State, to repress it. Which, how it may be done, so long as that pernicious manner of Licenses continues, is past my skill to determine. For certainly that is one of the greatest Abuses of, as well as Discredits to our Church.

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## *As to Servants.*

There is also in the next place; a Golden mean to be observed in their Deportment towards them. Those things which the Scriptures speak to Masters, with relation to their Office, doth also in effect appertain to the Mistress; she being in things appertaining to the Oeconomy of the House, the immediate Dispencer; acting by the joynt, tho' not Independent Authority of her Husband. And the great Principle and Ocean of all Christian Actions, being Charity, or Divine Love; all our Commands, and indeed our most severe Corrections, ought to be tempered with that most excellent Gift of the Holy Spirit; so as thereby neither to desire, nor expect unreasonable things from them; but such as are suitable to Justice and Charity, suitable to their Abilities, Health, and Strength; suitable to the Office and undertaking they are placed in. Always remembring, that tho' Servants are inferior to them, according to the Flesh, *i. e.* according to the Order of the World, yet with relation to Christ, Servants are their Christian Brethren, and Sisters; and that both

Mistress

Mistress and Servants, as well as Masters and Servants, have both a Superior Master in Heaven, before whose just Tribunal, they shall all equally stand or Fall.

I shall not reproach the Ladies of Ill Houſwifry, nor venture their Censure by giving them Rules how to be good ones; but ſhew them how, when they ſhall become grave Matrons, and Widows, they may merit the moſt Honourable ſtation in the Church, by becoming one of St. Paul's number.

*If ſhe have been the wife of one man, well reported of for Works; if ſhe have brought up children; if ſhe have lodged ſtrangers; hath waſhed the Saints feet; if ſhe hath relieved the afflicted; if ſhe have diligently followed every good work.* 1 Tim. 5. 9, 10.

Every Good Work, *i. e.* hath done every thing in her ſtation that belongs to a Careful, Faithful, Virtuous and Pious Wife, to a Tender and a Careful Mother, to a Juſt, Diſcreet and Pious Miſtreſs: ſuch a one as *Solomon* moſt excellently deſcribes and commends in the laſt Chapter of the *Proverbs*; which with the 101 *Pſalm*, deſerves to be written in Golden Letters, and hung up as the two Tables of Chriſtian Oeconomy in the

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most perspicuous Room of every well-  
Govern'd Family.

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## C H A P. IX.

### *The Duty of Children.*

**T**H E Duty of Children, and Servants, is in short no other than Obedience; and tho' their different stations in the Family, make them in some sort distinct, yet it is the same in effect as the Apostle saith.

*Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all, Gal. 4. 1.*

The distinction that is, is rather a Compliment than a Reality, and is no more than the different degrees that Quality and Affection make. Insomuch that a *Wise* Servant may deserve to have Rule over a *Silly* that causeth Shame, and to have part of the inheritance among the Brethren, by Solomon's Judgment. *Prov. 17. 2.*

The Fifth Commandment is the general Principle from which all Duty from Inferiors to Superiors is deducive.

for the word Father among the *Hebrews* is a General Word, and signifies not only natural Parents, but Masters, Teachers and Doctors, the chief in any kind, whether Secular or Spiritual, of Science and Art. Yet the Word of God doth condescend in a more particular manner, to expound each Man's Duty to another, whether Superior, Inferior or Equal. And *St. Paul* speaks distinctly, both of Childrens Duties to natural Parents, and Servants to their Masters. He tells them, that to Honour the Father and Mother is the first Commandment to which a Promise is annexed. *Eph. 6. 2.* And what true Honour is, our Saviour expounds; To wit, to do them all the Good that lies in their Power, and not under the vain pretence of Devotion, to rob them of their Substance for their Subsistence; which by the Law of God and Nature belongs to them: and therefore *St. Paul* tells all Children, that they must obey their Parents in all things in the Lord, for that is Right, i. e. Just and well-pleasing unto the Lord. It is just because of the just Authority they have over them; for next to the Right that God hath over them by Creation, no greater Right can be, than that



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of Generation over the Generated. It is  
just by way of Retaliation, as the due  
amends they ought to make them for the  
care, Pains, Sorrows, and Charge they  
have been at, in bringing them up, when  
they were incapable of helping them-  
selves. It is Just, because it is God's  
positive Command, as well as Moral E-  
quity. And as it is God's Command, it  
doth positively and absolutely oblige,  
without any Condition or Exception, ei-  
ther expressed or understood, besides what  
God's Laws do Command. So that no-  
thing has ever been esteemed more odi-  
ous and hateful before God and Man,  
than rebellious Children towards their  
Parents.

But, how if Parents are unkind and un-  
natural to their Children? truly that is  
a hard thing to suppose, yet because Ex-  
perience shews us, that there are, and  
have been such unnatural Parents. There-  
fore if this Question be asked, the An-  
swer is not difficult; for their Parents not  
performing their Duty and Office well,  
doth not untie the Bond of Obligation  
that God hath tied from Children to their  
Parents. For we find, as I said before,  
that God by his positive Laws, gave Pa-  
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rents Power of Life and Death, over their  
Rebellious Children. But we no where  
find that God hath so much as permitted  
Children to resist their Parents, be they  
never so unnatural, never so unkind or  
cruel. Therefore since Children are in  
reality no other than Servants, while they  
are in their Father's House, and until  
they are made free by them, in all points  
of Subjection, What the Apostle St. *Peter*  
Declares concerning the Deportments of  
Servants towards froward Masters, must  
needs, in as great, if not in a greater Degree  
belong to Children, who are charged by him  
*to be subject with all fear, not only to the good and  
gentle, but also to the froward.* 1 Pet. 2. 18. And  
it is to be observed, that this Charge is gi-  
ven to Servants, notwithstanding that  
the Office of Masters is bounded and pre-  
scribed by the Law of Christ, as well as  
that of Servants and Children: There-  
fore it is most evident, that the Failure of  
the Duty of the one, doth not take off  
the obligation of the performance of the  
Duty of the other. But these are positive  
Laws of God, positively declared to be  
obliging to every Man to perform his  
part in the Relation he hath to the other;  
The breach of which God hath reserved

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*Christian Oeconomicks.* 55

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The breach of which God hath reserved

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the Judgment and Punishment of to him-  
self.

This is so evident by the very Natural Law of all Governments, that no Government is consistent with the permission of Equals, to revenge themselves upon one another; the Appeal must still be made to Superior Authority, to judge the matter in difference. No Master will permit it in his own Family, nor no Secular Government will permit it to Subjects. Why then should we think that God Almighty, the Supreme Governour of all Things and Beings will permit it, contrary to his express Declaration? I think no rational Account can be given for that; much less then, will he permit Inferiours to Judge and Revenge themselves upon their Superiours, but counts Disobedience and Rebellion among the highest wickednesses, Witchcraft and Sorcery. Thus the Honour that is due to Parents, is not only External and Complimental, but begins in the Mind, with a Reverend Awe or Respect: And from thence ought to manifest it self by respectful Language, and real Acts and Deeds, which consist in doing them all the Good they can, or at least, sincerely  
serving



serving them in what they have need of, or Command, or Require of them to do. Contrary to which is all Murmuring, Complaining, Gain-saying, Denying, or Refusing their Comfort, Aid and Assistance in what they are able. This is to be disobedient to Parents; the highest degree of which Wickedness, is the resistance of them by Force and Violence.

This Duty continues always to them during Life, as is manifest from *Jacob's* commanding *Juda* after his Marriage and Children. And his challenging a right in *Joseph's* Children, when he was a Prince of *Egypt*. And *Christ's* Declaring the Defrauding the Parents of their right of Maintainance, or Goods, to be curling of them.

## CHAP. X.

### *The Duty of Servants towards their Masters.*

**S**ervants are commanded to obey their Masters according to the flesh in all things; not with Eye-service, as Men-pleasers, but in singleness

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*singleness of heart, fearing God. And whatsoeuer they do, they are to do it heartily, as to the Lord, and not unto men; knowing that of the Lord they shall receive the reward of an Inheritance: for they serue the Lord Christ. But he that doth wrong, shall receive for the wrong which he hath done; and there is no respect of persons. Col. 3. 22, 23, 24, 25.*

*The Apostle useth almost the same words in his Epistle to the Ephesians.*

*Not with Eye-service, as men pleasers, but as the servants of Christ, doing the will of God from the heart.*

*With good will, doing service, as to the Lord, and not to men.*

*Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free. Eph. 6. 6, 7, 8.*

*And in his Epistle to Titus 2. 9. He chargeth him to exhort servants to be obedient unto their masters, and to please them well in all things, not answering again; not purloining, but shewing all good Fidelity; that they may adorn the Doctrine of God our Saviour in all things.*

*Wherein may be seen entire Obedience commanded to them in general, and specified in such particulars, as comprehend the sincerity of the Mind, the respectfulness*

fulness of Words, and the Justice of Actions.

They are to obey their Masters *according to the Flesh*; i. e. according to the Constitution of humane Society; according to the Custom and Manner of Living in this World. That is, Whether they are Servants for a long or short time. It is the same thing, whilst they are Servants, general Obedience to their Masters is their Duty.

*In all Things*: i. e. In all Things they are not forbidden by the Law of GOD or Superior Authority; i. e. The Laws of their Country; i. e. In all Things that their Masters may lawfully command them within the compass of the Laws of GOD and their Country.

This they are bound to do, with all Sincerity of Heart, *not with Eye Service*; i. e. Not only whilst the Master's Eye is upon them, to see them do what they command them, but as well in his Absence as in his Presence.

*Not as Men-pleasers*: Such as endeavour to make a fair shew outwardly, but indeed care not, whether they do their Business well or ill. The Christian Servant must do his Master's Business *in singleness of Heart*,

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*Heart, i. e. in Sincerity, heartily; as it is*  
*in the next Verse.*

*Pleasing them well in all Things; ( as it is*  
*in the Epistle to Titus; ) Fearing GOD,*  
*or in the Fear of GOD, as the Servants*  
*of CHRIST; doing the Will of GOD*  
*from the Heart. And, which comprehends*  
*all; With Good-will doing Service. That is,*  
*with Love and Kindness, for which he*  
*may justly expect a Return of Kindness*  
*from his Master; but however that may*  
*be, he shall be sure to have his Reward*  
*from CHRIST, according to His Gra-*  
*cious Promise, they shall receive the Re-*  
*ward of an Inheritance; and he must be a*  
*very bad Master that doth not both ob-*  
*serve and reward the Kindness of his Ser-*  
*vants. For there can be nothing more*  
*disobliging to Masters, than to see their*  
*Servants do their Business with an ill Will,*  
*or carelessly.*

This Respect that they owe them in  
their Hearts, must, in the next place, shew  
it self by respectful Language; which the  
Apostle to *Titus* calls, *not answering again;*  
*i. e. Not disputing their Masters Com-*  
*mands; nor grumbling, nor contradicting*  
*them: Or refusing what they are ordered*  
*to do; especially if they happen to commit*

a Fault, not to make frivolous Excuses to justify themselves; whereby they often deserve more Blame, and provoke their Master to more Anger, than the Fault it self would otherwise have done: But to justify himself with Lyes, is not to be suffer'd in any Christian Family. *He that telleth Lyes, (saith David,) shall not tarry in my Sight.* And truly a Lying Tongue is not to be trusted in any Thing of Moment; nor deserves the Name of a Christian Servant. For those that will give their Tongue that Liberty, there is no Question but they will be untrue in their Actions as well as in their Words; and so fall short of that Faithfulness that GOD requires of them.

To civil and respectful Language, in the last place, is required chiefly and principally Faithfulness in Actions. They are to obey, and do the Will of their Masters faithfully, heartily, and with good Will. They must do it as if it were for themselves, as if it were for CHRIST. So as they would expect from their Servants, were they themselves Masters.

That is, in the first place, not carelessly, but carefully, to the best of their Knowledge and Skill, to the best of their Ability,



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Ability and Power, and with all the Industry that the Matter is capable of, in good Time and Season, not putting it off till it be too late, or to no purpose, without careles, much less wilful Waste or Spoiling. For often-times Negligence may prove as much to the Master's Disadvantage as a wilful Mischief; and differs but very little in the Guilt, and not at all in the Effect; coming short of that Faithfulness they owe to GOD, and their Master. It is far short of that Moral Equity and Justice that is due from them to every Man, especially to their Masters. For therein they rob him of the Time which the Master buys of them; and not only so, but of the Fruit of their Labour, in such due time as they ought to expect it of them. And differs but very little in degree, if any thing, from what the Apostle forbids them in the next place,

*Parloyning; not parloyning, but shewing all good Fidelity; i. e.* Not deceiving them, not defrauding, cozening, or cheating them, which, whether their Master knows or no, GOD who seeth all Things knows, and in due time will punish. For this is a Breach of his Commandment;

who

who saith, *Thou shalt not steal.* And such who abuse their Trust and Confidence, deserve all the Shame and Disgrace that can be laid upon them here, and without Repentance will receive to themselves Damnation hereafter. Some think, if they be faithful in great Matters, tho' they are not so in small, they divide Justice between their Masters and themselves equally. But such ought to remember that CHRIST hath taught them another Lesson. *That he that will be unfaithful in little, will be also in much.* And that some upon their Death, at the Gallows, for Robbing, and breaking open Houses, have confes'd they began first with the pilfering and stealing but of Pins and Trifles.

And lastly, if this their Duty be considered with regard to the Master they serve, it admits of no Abatements. The Reason of any degree of Badness of Masters, whether they be High or Low, Rich or Poor, Gentle or Froward. For St. Peter tells them, they must be *subject to their Masters with all fear, not only to the Good and Gentle, but also to the Froward;* because it is that, that God requires of them, as their supreme Master: Who can both

64 *The Protestant Monastery; Or,*  
both Save or Destroy, not only the Body  
but the Soul too, eternally in Hell. And  
therefore, his Commands are of most su-  
preme Obligation; and he assures us, that  
this is most pleasing in his Sight, and shall  
be rewarded by himself.

*For this is thank-worthy, if a Man for  
conscience towards God endure Grief, suffering  
wrongfully.*

*For what Glory is it, if when ye be buffeted  
for your Faults, ye shall take it patiently: but  
if when ye do well, and suffer for it, ye take  
patiently; this is acceptable with God.*

*For even hereunto were ye called: because  
Christ also suffered for us, leaving us an Ex-  
ample that ye should follow his Steps.*

*Who did no Sin, neither was Guile found  
in his mouth.*

*Who, when he was reviled, reviled not  
again; when he suffered, he threatened not:  
but committed himself to him that judgeth  
righteously. 1 Pet. 2. 19, 20, 21, 22, 23.*

*God hath reserved the Vengeance of  
all Superiors to himself: And he hath  
assured us, he will repay it. And with  
him is no respect of Persons; but the  
Man that sinneth, whether Master or  
Servant, The same shall die for his own Sin  
that he hath committed.*

The Respect that Servants owe to their Lady or Mistress, is the same as to their Master; with this difference only, That if there happens to be any difference between the Master's and Lady's Command, that Obedience is due to the Master in the first place, as to the Superior.

The Duty of Servants to Children differs little from Civil Respect; and is no more than what the Master or Lady doth expect or require of them towards them: And differs but in degree of Respect from what they owe to each other.

But the Duty of Servants to each other, is worthy of Consideration; the Peace and Quietness of a Family depending much upon it. It consists in that Branch of Love and Kindness, that Brethren and Equals owe to each other. And as it is between Brethren, some are Elder, and some Younger, so is it in a well-govern'd Family between Servants; there is a distinction of Precedency between those of the same Degree and Order. So that their Duty to each other, must be the same which St. Peter sums up his whole Charge with, *1 Pet. 3.8. To be of one Mind, to*  

F have

66 *The Protestant Monastery; Or,*  
*have Compassion one of another, to love*  
*as Brethren, to be full of Pity, and to*  
*be Courteous. Shewing such Respect to*  
*each other, as the Apostle St. Paul in*  
*one Place calls, In Honour preferring one*  
*another, Rom. 12. 10. And the Apostle*  
*St. Peter; To be subject to one another,*  
*and to be cloathed with Humility, to humble*  
*themselves under the mighty hand of God,*  
*that he may exalt them in due time: 1 Pet. 5,*  
*5, 6.*

This consists chiefly in assisting one another in their Business; in the Stronger's setting an helping Hand to the Weaker. And when their own Leisure will permit to Assist each other the best they can; in those that have more Wit and Experience in teaching the Younger in their Business; and without siding or Faction to live quietly among themselves, and especially without wrongfully accusing each other to their Master, and Mistress. Tho', indeed, 'tis a particular Part of a faithful Servant towards his Master, to give them a just Account of Wrong done their Master or Mistress; or else they become Partakers with them in the Wrong that they do their Masters, and do little less than conspire against him.

Al



All which is so plain, that it needeth neither further Explication, nor Enlargement, but only to be well considered by all Parts of a Family, whether Superior, Inferior, or Equals, and so reduced to Practice. Which could the World be perswaded to do, we should soon have the Hopes of the Revolution of the Golden Age of the World again; *we should soon turn our Swords into Pruning-hooks, and our Armour into Plow-shares.* If Men would study Oeconomicks, and let alone Politicks to those whose Business it is, they would shew themselves more Prudent, and really be more happy. For did Masters of Families consider the Extent of their Dominion, and Honour due to their Authority, there would be little room for Ambition; and did they well understand the Satisfaction that this Would produce, they would not vainly search for any other in this World, but study to order *their own Concerns well, and be quiet.* For as the wealthiest Man in the World can only Eat, and Drink, and Cloath himself, out of all his Riches, with what is convenient for one Man; so the greatest Emperor in the World hath really no greater Authority, nor truly

F 2

more

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more Orders under him, than a Wife, Children, and Servants. All which a moderate Master of a Family have the Government of, and Authority over, in as ample a manner for all the useful and convenient Ends, both of this Life, and that to come, as he.

Now tho it be true, that the World in General, and the Christian World in Particular, is grown so depraved in Morals, that it will be hard to perswade a Man to put this (that few can be altogether Ignorant of) in Practice; yet certainly the excellent Beauty of Decency and Order, the great Satisfaction and real Advantages, the Honour and Praise that would thereby accrue to God, and the Security of the Souls of those that thus Govern their Families well, should invite many to Embrace so great Happiness. However, tho through my Weakness in treating of such a worthy Subject, my Endeavours may prove in too great a measure ineffectual; yet let every Religious Father of a Family say, tho all the World follow their own Vanities, and thereout suck never so great seeming Advantages; yet do thou, O my Soul, serve the Lord: let it be thy Resolution, with holy *Joshua*, *For thee and*

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thy House to serve the Lord. And not only say it, but in reality do it; that all the World may know, and see, how Good a Thing it is to serve the Lord. For I take Practice to be the best Rhetorick to inforce Practical Divinity; and I am sure, without Practice, no Divinity can be effectual to save our Souls. Which I pray G O D make all Men rightly consider, that they may be so happy to be found Well-doing in the Day of the Lord Jesus Christ; to whom, with the Father, &c.



To The Protestant Monastery; Or,

# THE Application.

**W**HEN the Master and each Member of a Family, are thus instructed in their Office and Duty with Relation to each other; to accomplish the desired End, the obtaining the Happiness of the Whole, they are obliged to put the same in Practice.

*If ye know these Things, happy are ye if you do them, John 13. 17.*

It remains therefore, in the third Place, to recommend to them some Practical Rules to Exercise their Authority, in the Decent and orderly Governing their Concerns with all Piety, Prudence, and Moderation.

For to the Well-governing a Private House, as well as Kingdom, (which, as St. Augustine saith, is but a large Family.)

it is necessary that Rules be made to Instruct each Member of it, what is to be done, and what to be avoided; how, when and where it is to be done. For without some certain Rules, there can be no Order, nor Decency in any Thing we perform, either in our Spiritual, or Temporal Concerns; and without these, no Conveniency, no Quiet, nor Satisfaction to any one Superior or Inferior.

Therefore to apply this to the Use of our Family, thereby to obtain the Happiness of the Whole; the Present as much as we can, but however the Eternal to come.

Let us suppose a young Gentleman just entring upon his Estate; honourably married to a virtuous Lady; hired Servants; chosen his Habitation; and brought home his Goods to be placed therein. He is now with God speed to be a Householder, a Father, or Master of a Family. Now is the Time of putting in Practice all we have hitherto been discoursing of.

All his Worldly Concerns thus lying in Heaps and Confusion, I doubt not but he will soon contrive them in as Useful and Ornamental a Method as possible.



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He will consider the Convenience and Usefulness of each Room, and Apartment; he will consider, where to Lodge himself, where his Domesticks, and where Strangers. He will consider where to dress his Meat, and where to keep Wine, and all variety of good Liquor; where to Eat, and where to receive Company. And in a word, how to furnish, and adorn each Apartment, both for Use and Ornament. But where, and in what manner we should perform the Affairs of our Souls, serve and receive God; is ordinarily (tho' it be our chief Concern) the least part of our Care. We are ordinarily, like *Martha*, troubled about many Things; but think not of choosing the better Part, that shall not be taken from us. If such therefore will permit me, with *Mary*, first, to take care of this, I will be contented to give them little or no further Trouble on the score of the rest. For tho', in General, all the Concerns that Men have to set in order, are either of Mind, the Body or Estate: Yet the Concerns of the Mind, or Soul, are those of the highest and chief Concern; and therefore by no means to be neglected, but to be Regulated in the first place.

But

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But because the Soul and Body are united, and ever to be so, after the Day of their Re-Union, I shall not separate their Concerns, but reckon them as part of each other; and that because their chief Good is the same: Which is the Love and Favour of God to be Enjoyed by them both forever. Which is only obtainable by living, and serving him, here on Earth, in Sincerity and Truth, with all our Hearts and Powers, both of Mind, Body, and Estate.

It is therefore their Devotion, or the Service of God, the duly and rightly Worshipping of him, according to his Commandments, that I would perswade them so to Regulate, as may be for the Honour of God, and their own Consolation.

How we should worship G O D, with respect to the Soul, is directed in this:

*God is a Spirit, and thse that worship him, must worship him in Spirit and Truth:*  
John 4. 24.

How we must Worship him, with respect to the Body, or Externally, is commanded in General in this:

*That we do all Things with Decency and Order;* 1 Cor. 14. 40.

So

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So that it is our Duty to worship GOD in *Spirit and Truth*, and it is no less to worship him *Decently, and in Order*.

Of the first, God only is Judge; of the last, both God, Angels and Men, are Judges: That is to say, of those that worship God *Decently and in Order*, God only, who knows the Secrets of the Heart, can be Judge, whether it be done in Sincerity and Truth; but of those that worship God, either not at all, or so Undecently and Irreverently, as becomes not that Great Duty, that Awe and Reverence, we ought to approach to the Throne of his Excellent Majesty; both God, Angels and Men, are witnesses against them. So that we have a sure Foundation to build upon, the Word of G O D.

*Decency and Order* are the Rules, whereby all External Circumstances, in doing or performing any Actions, whether towards God, or towards Man, are to be Regulated, to make them perfectly Just as they should be, both for Use and Ornament. Which when they are neglected, in Things belonging to Men, shew much Rudeness; but in Things appertaining to God, it is Irreverence and Profaneness. God is the God of Order, and all his Works

Works are performed with admirable Regularity and Beauty. To convince us of this, we need only take a View, and see with what Excellent Harmony the Works of the whole Creation are placed, and succeed each other. The Sun gives Light by Day, and the Moon by Night; the Summer follows Winter, first Spring the Blade and Leaves, then follows the Flowers, and afterwards the Fruits. See with what excellent Shapes he has fashioned each Leaf and Branch; with what Glorious Colours he has Painted and Adorned each Flower and Fruit. He has covered the Rocky Mountains with Firs and Cedars; and the Vallies with Corn, Grass, and Herbs for the Use of Men. With what beautiful Horns has he crown'd the Head of the Stagg? With what beautiful Spots has he clothed the Ermin? And with what Variety of Ornaments has he adorned each Bird? And in a word, with what Uniformity hath he placed each Members of Man and Beast? Whatever Member is single, is placed in the middle; and such as are in Pairs, on each side opposite to each other. Can we then think, he hath left Man only to wallow with Swine in the Mire? Man,

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to whom he hath given Reason above all these; Reason, to observe all his Works; Reason, to follow his Example; Reason, to distinguish between good and bad, better and worse, beautiful and deform'd, Regularity and Disorder; to distinguish between Decency, Rudeness, and Irreverence. To Man, he hath given an Intellectual and Immortal Soul, thereby nearly approaching the Similitude of his own Divine Nature. Hath he given all these (think we,) to make no use on? Or which is all one, to make no use of them to his Glory, for which the World was made! Can we be so irrational as to except any Part, or Faculty, or Thing, from doing that which we acknowledge was the chief End of the Creation of the whole. No, it is the Devil that would fain eclipse the Glory of GOD; by persuading us either to neglect our Duty, or to perform it so irreverently, negligently and undecently, as neither becomes us, nor the great Awe and Reverence, wherewith we ought to approach so great and glorious a Majesty. *But let us not be deceived, GOD will not be mocked.* He has, besides his Example, and our own Faculties that persuade it, commanded us, that all Things should



should be done relating to him, Decently and in Order, saith the Apostle to the Church of the *Corinthians*, 1 Cor. 14. 40.

Which Words, since neither our Saviour, nor his Apostles, upon the fulfilling and abrogating the Old Law, did, in Writing, ordain new Constitutions in every thing to specify the Particulars of Order and Decency in GOD's Worship; as in the *Corinthians* they were a general Command to all that have Authority in the Church, to maintain Order and Decency in the Assemblies of the Church; so do they employ both a Liberty of Choice and Power of chusing, granted to the Church to use and constitute such Circumstances of Decency and Order as Prudence and Charity shall direct them, for the Glory of GOD, and the Edification of Godliness.

All which may appear most plainly to those that will carefully read over St. Paul's First Epistle to the *Corinthians*. Where they will find Examples of Irregularity regulated; and of Prophane's rebuked; there are Examples of Decency made comely; there are Examples of Confusion reduced to Order. So that were it not for our late

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late Authors of Confusion, it would be  
needless to make it a Question, Whether  
we have any Power, to constitute parti-  
cular Forms of Decency, and Order  
which may as well be questioned in a Fa-  
mily, as in the Church, if Men please to  
be contentious.

*Decency*, is a word that does in gene-  
ral comprehend Order, as it signifies Re-  
gularity, being one effect of it: for Or-  
der is the due disposing of Actions and  
Things, both according to Decree, Com-  
mand, or Appointment, &c. according to  
the circumstances of Time, Worth, and  
Place; as the rest are of the manner how  
any thing should be perform'd in all other  
Respects to its best advantage. Now an  
Action perform'd with due regard to these  
make it beautiful, and comely, and con-  
venient, which is Decency; but erring in  
these, makes it become deform'd and un-  
comely.

*Order.* I shall consider this sort of Order  
as the first step of Decency,  
and it is of Three sorts, e-  
ther of Dignity, or of Time  
or Place, i. e. Considers, e-  
ther the Degrees of the wor-  
thiness of Things, or the

*Ordo est parium  
dispariumq; rerum  
sua cuiq; Loca tri-  
buens dispositio.  
Aug. Lib. 19. c.  
13.*

conveniency, opportunity, or fitness of Time; or the Fitness or Unfitness of Place.

As to the Dignity of the Service of God, there is no need I should say any thing farther, to prove that it ought to take place of all other concerns; so as not to be neglected upon their Accounts. Since it is our first, chiefest, and highest Concern, as we'll as Duty. So that no other Action or Thing must stand in competition with it. Therefore our First Rule should be, that *when we are about our Devotion, we must not abruptly break off, before we have finish'd, for any human Concern.*

For that is so undecent, and such an undervaluing of our chief Concern, such an Irreverence to the Majesty of G O D, as cannot but highly displease him, if not turn our best Performances into Sin.

To this Rule, one Exception may be made; that is, When any sudden Accident befalls our Neighbour, or Selves; which a moment's delay may make us incapable of doing Him, or our Selves any good. As when a House is on Fire, any be ready to Die, his Children, or his Neighbours, or Cattle be like to perish: in such like cases indeed, sudden and abrupt

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rupt breaking off may be excusable. Up-  
on this Account only; That this is God's  
Service also, because *he prefers Mercy be-*  
*fore Sacrifice*, which to us is his Wor-  
ship.

If it be our own concern, it is less ex-  
cusable, for then we have more need to  
be more earnest to beg his Mercy; but  
surely we may then conclude with de-  
cent haste also, and fly with our Souls  
from what ever other part of his Wor-  
ship, we are then about to call for his  
Mercy, and haste to secure our own  
Wives, or our Childrens Bodies and  
Goods out of danger.

This Rule admits likewise of some mo-  
deration in many cases. As when our  
Affairs are urgent, altho' we must not  
therefore leave off abruptly, yet we may  
contract the Service for that time, into a  
lesser Form than usual; either by omit-  
ting some particulars of it we judge less  
necessary. Or by comprehending them  
in more general Terms. For altho' Pray-  
ers are necessary, yet long ones are not;  
but we must take care of stretching this  
to frivolous matters of small concerns.

Therefore

Therefore these must be regulated by Convenience and fitness of Time, which is the Second Consideration of Order.

The Order of Time may be considered, either as to the Priority, either *when*, and *how long*, or *when*, and *how often* with convenience.

As to Priority of time, it is to be ordered by the Dignity of Actions, so that undoubtedly that deserves to be done first, which is of the greatest Consequence. Therefore the Service of God is to be performed in the first place: for he is the beginning and end of all we are, and hope for. Therefore to serve him in the first place, is the way to perform any other thing for our selves, and others, prosperously. Therefore,

As to the time *when*, it is certainly most decent to serve God early in the Morning, the first thing we do: only such necessary Actions in order to do this more decently excepted. Of which Holy David gives many Examples, as *Psalms* 5. 3. *Early in the Morning will I direct my Prayer unto thee, and will look up.* *Psal.* 59. 16. *As for me I will sing of thy Power, and I will praise thy mercy betimes in the morn.* *Psal.*



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143. 8. *Cause me to hear thy loving kindness in the morning, for in thee do I trust.*

Therefore undoubtedly, it is most decent for a Master of a Family to call his Household together, to worship God sometimes in the Morning, so soon as they are up and ready.

As to how long, or how much time we should employ in this part of his Service, is harder to determine: for the Apostle bids us *Pray without ceasing.* But because this is literally impossible, through the frailties of our Nature, it must have a figurative Sense, and signify, that we should Pray often; and may refer rather to private Prayers, than to any kind of publick; such as a Christians Heart should always, upon all occasions offer up to God on the Altar of his Heart, wherever he is, and whatever he is employed in.

But as to how often Prayers should be made, and how much time we should spend about them, as it seems wholly to be left to the Church, for the Publick; so is it to private Masters of Families to order it in their Houses, according to their conveniency: supposing all good Christians to be so zealous for the Ho-

mour

nour of their Redeemer, and careful for their Souls, as not to omit this so just and reasonable a Sacrifice to God, as often as conveniency shall permit them, setting apart some certain times every day: But this must be regulated according to the time they have to spare; some more at a time, and some less, but all some, and all often. He that hath much time to spare, let him spend much in the Service of God; and he that hath little, let him not doubt but his Mite shall be acceptable. But that I may shew some, the great decay of Christian Piety, and excite others to greater degrees of Devotion, I shall set before them the examples we find in Scripture, of the Devotions of the Primitive Christians, with respect to their frequency in this Duty.

In the Law of *Moses*, God only ordained the Morning and Evening Sacrifice, to be offered every day to him continually, *Exod.* 29. 39. 41, and 30. 7. 8. *Numbers* 28. 4. 8. *Numbers* 28. 9. 15, &c. which were never to be omitted, whatever other Offerings were made, for their particular times, seasons, or occasions; promising his Presence to meet them, to speak to them, to dwell with them, and

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to be their God. To which Covenant  
he subscribeth.

*I am the Lord their God.*

Now that these Sacrifices did not consist  
only in burnt-offerings and Incense, is  
manifest from *David's* Constitutions con-  
cerning the *Levites*, who were to wait on  
the High Priests, the Sons of *Aaron*, for  
the Service of the House of the Lord, in  
all the Ordinances and Ceremonies, and  
to stand every Morning to thank and praise  
the Lord, and likewise at Evening, 1 Chron.  
23 30. So that it was also a Sacrifice of  
Praise and Thanksgiving, and not only so,  
but also a Sacrifice of Attonement and  
Prayer, which appears from the Gospel  
of St. *Luke* Chap. 1. Ver. 10. compared  
with *Exod.* 30. 10. *Lev.* 16. 17.

*And the whole multitude of the people were pray-  
ing without at the time of Incense.*

So that twice a day, either privately or  
publicly seems required for Devotion, as  
an indispensable Duty.

But these were not the only times of  
Prayer used by the Holy Men of *Israel*;  
for *David* saith,

*At even and morning, and at noon will  
I pray, and cry aloud, and thou shalt hear me.*  
*Psal.* 55. 17. *Εως ἄς ἂν ᾄδῃς καὶ ὑποκύβῃς, &c.*

Conformable

Conformable to which was the Practicé of the Prophet *Daniel*; who, notwithstanding the Decree made by *Darius*, forbidding all Men to make any Prayer to any, whether God or Man, besides the King, for Thirty days, on pain of being cast into the Lions Den; nevertheless *Daniel* went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his Knees Three times a day, and prayed, and gave thanks before God, as he did afore-time.

Nor were these all the times they used to worship God in old time; for *David* saith in another place, *Seven times a day will I praise thee*, Psal. 119. 164. And in another place, Μεσονύκτιον, *At midnight I will rise and give thanks unto thee*, Psal. 119. 62. And mine eyes shall prevent the ~~eyes~~ *eyes* of sleep the night-watches, ib. v. 148. And *Anna* the Prophetess departed not from the Temple, but served God with fasting and prayer night and day, Luke 2. 36.

Whether all these were Private or Publick Devotions, is not so easie to determine; as to the first, they were undoubtedly publick, to wit, morning and evening, and were ordained by God to be for ever. But the Third, to wit, Noon, is not so

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certain by whom ordained, and whether  
Publick or no, but was in use until the  
Apostles time. They rather seem to be  
the Private Devotions of Devout Men, at  
least in Families: For it is said, *Peter went  
up on the house top to pray at the sixth hour.*  
But so as all were obliged then to do it,  
either by the Precepts or Examples of those  
Holy Men, their Prophets and Ancestors.  
But it seems that they took their liberty  
to do it, either in the Temple at *Jerusa-*  
*lem*, in their Synagogues, or in their  
Houses alone, or with company; which  
may be gathered from the example of *St.*  
*Peter, of the Pharisees and Publicane, stand-*  
*ing praying in the Temple, Luke 18. 10. And*  
*the Hypocrites standing and praying in the Sy-*  
*nagogues and corners of the streets, Matth. 6.*  
*5. giving Christ thereby occasion of re-*  
*proaching them; because they did it to be*  
*seen of men, who knew not their Hearts.*

But *David's* praising God Seven times  
a day, is undoubtedly spoken of the Day  
in the large Sense; comprehending the  
whole Four and twenty hours, as the  
*evening and morning was the first day, Gen. 1.*  
*i. e. The Evening until Even again.*  
Whence it is observable, that in all Reli-  
gious Actions, the Even was ever count-



ed the beginning of the Day; both in the Jewish and Christian Churches. Agreeable to which, the Collects for the Days following are appointed to be read the Even before, in our Church, on all Sundays, and other Holy-days, that have *Eves or Vigils*. To illustrate all which, since Time is the most precious thing we have in the World; I shall add some Account of the division of Time among the Jews and Primitive Christians.

First, we find the Even or Night was divided into four Watches, for it is said *In the fourth watch Jesus went unto them walking on the Sea*, Matt. 14. 25. We find the Second and the Third Watch, mentioned *Luke 12. 38*. The first must begin at our six in the Evening, because then their Day ended, being their Twelfth Hour. *Luke 12. 38*. Ἐν τῇ ἑσπέρῃ φυλάκῃ. ὁ γὰρ τῇ τετάρτῃ φυλάκῃ. And so each Watch containing Three Hours a-piece; the First must end at 9 of our Clock; the Second at 12; the Third at 3 in the Morning, and the 4th at 6, *Exod. 14. 24*. 1 *Sam. 11*. But it seems these Watches had other Names, at least as Translated in *Greek*: For our Saviour admonishing his Disciples to watch for his coming, says, *Ie know not*

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*when the Master of the house will come; whether at Even or Midnight, or the Cock crowing, or at the Dawning, Mark 13. 35.* οὐδὲ οὐκ οἴσθητε, ἀλλ' ἐπεγρηναίεσθε.

The ordinary Day was divided into Twelve Hours, as, *Are there not twelve hours in the day, &c. Matt. 20. 12.* Where of our Hour between Six and Seven a clock in the Morning was their First, because the 12th Hour was the last: These were also divided into Four Parts, or Watches, containing Three Hours apiece, and were called *Hours of the Temple; or Prayer.* As may be judged by *St. Peter's* and *John's* going up to the Temple at the *Ninth Hour of Prayer.* These Three most eminent we find mentioned in the Scripture. The Third, the 6th and the 9th Hours, which undoubtedly took their denomination from the principal Hour, on which Holy Duties were celebrated in. See *Dr. Cave's Primitive Christianity*, p. 263. When this Sacred Division of the day and night was Instituted, 'tis uncertain, for there are certain foot-steps of it, all along in the Scriptures, from *Moses* to the end of the Prophets, *Exod. 14. 24.* and *Nehem. 9. 3.* when the Jews returned from the Captivity of *Babylon*; *Nehemiah* their Prophet

Prophet and Governour, assembling them to confess their Sins, &c. It is said, *And they stood up in their place* (that is the Pulpit or Scaffold prepared for that use) *and read the Book of the Law of the Lord, One Fourth-part of the Day, and another Fourth-part of the Day they Confessed and Worshiped the Lord their God.*

The other Two Fourth Parts were the time of Morning and Evening Sacrifice, according to the Law.

From this Division of the Night and Day among the Jews, the Canonical Hours in use among the Primitive Christians, had

*See Proleg. Polyglot.*

their Sanction: which *St. Clement* intimates, was ordered even by the Lord himself. See *St. Clements 1. 2. c. 10.* Admonishing the *Corinthians*, That since those things "(whereof he had before spoken) were manifest, and also that looking into the depth of Divine Knowledge, we ought to do all things, *Tὰ πάντα*, with due Order, as the Lord commanded them to be celebrated, to celebrate the Oblations and Holy Offices, according to the times appointed for them to be done; and would not have them done rashly, or disorderly; but according to the appointed Times and Hours. These

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These were in the whole Night and Day, Eight. The First began at Six in the Evening, and was called *Hora Kespertina* or simply *Kespertinum*, *Officium* being understood, i.e. The Evening-Hour, Service or Duty. The Second was called *Completorium*; the finishing or ending Duty because after this Office was ended, they went to rest. At Midnight began the Third, called *Nocturnum*, or the Night Duty. At Three a clock in the Morning began their Matins, or Morning Prayer, called *Matutinum*. The Canonical Hours for the Day-Service, began at Six in the Morning, and was called the First Hour, *Hora prima*; The Second at Nine called the Third; The Third at Twelve and was call'd the Sixth; The Fourth at Three in the Afternoon, and was called the Ninth Hour. So that the Primitive Christians used Eight times a day to pray to God; whereby they served God one Third part of the day, had another Third part to Labour, and the other Eight Hours to rest their Bodies, by divers Intervals. So then it is evident that the Ancient Jews, the Apostles, and Primitive Christians served GOD Night and Day.

Whence it is a sad prospect to see so great

decay in the present Devotion of our  
age; wherein it is most truly come to pass,  
*that the love of many is waxed cold,* even  
towards God as well as their Neighbour.  
The more shame to our foul Ingratitude,  
who gather the Fruit, that others have  
planted with the sweat of their Blood,  
as well as Brows. We now drink the  
Wine, but our Ancestors trode in the  
Wine-press. So that all the time we have  
is too little to praise him, who hath done  
so great things for us, whereof we ought  
Eternally to rejoyce. If those, whose An-  
cestors have built and left them fair Man-  
sions to dwell in, letting them run to ruin  
and fall to the ground, are judged guilty  
of great Sloth and Neglect; What shall  
we be thought guilty of, who let the  
Church, the Temples of the Holy Ghost,  
built by the Apostles, upon the Rock of  
our Salvation; of living Materials, ce-  
mented by the Holy Spirit of God, and  
Sealed with the Blood of the Martyrs, and  
Adorned by the indefatigable Labours of  
the Saints, and Ancient times; and when  
in process of time it became polluted,  
hath been again purged, by the great In-  
dustry, Pains, and even Blood it self of  
Holy Men of these later Days, by the wonder-



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wonderful Providence of him that estab-  
lished it at first. What, I say, shall we  
be then thought worthy of, who let the  
Church fall to decay and ruin?

But I must not be now too liberal in  
prosecuting this Theme, lest I swell these  
few Sheets to an immense Volume. But  
remember, my design is to persuade Fa-  
thers of Families to chuse out of these  
Examples, proper times to Pray to, and  
Praise God both in private, and together  
with their Families.

*First,* Therefore in such places where  
they have not the opportunity of Public  
Devotion, it is very expedient, if not a  
Duty, to call their Family together, at  
least twice a day; and that Morning and  
Evening. To which Noon should be added,  
it being a very convenient and seasona-  
ble time for all pious and sober Men, whe-  
ther Rich or Poor. But the two first,  
I take to be as necessary a Duty, as to give  
them their daily Bread. For what can  
be more our bounden Duty, than to praise  
him, for our preservation from the dan-  
gers of the Night? nor more our Interest  
than to crave his Blessing on all our En-  
deavours? his Aid and Assistance in all  
our Adversities? and what can be more  
reasonable

reasonable Service than to praise him at Even, for his Aid and Blessing on all our Labours of the Day, and continual Preservation? which we have as much need to beg the continuance of for the ensuing Night, as we had to do it in the Morning.

These are the most convenient times also, upon temporal Accounts: for then, the whole Family being together, for Household Affairs in the Morning, it is requisite, to call them all together, to give Orders for the business of the day; that every one may know what he hath to do; the Master, to see whom he hath to employ, and how to employ them to his best advantage; and all the Servants to know the Master's Will, is their Business and Duty.

For Idleness and Sloth are to be banished out of these our Monasteries, as a Pest destructive to Soul, Body and Estate, being truly the Mother of all evil.

Evening is no less convenient for Devotion; for then the Labours of the day being finished, they are then at leisure to think of their Souls, as well as to feed their Bodies. And this being the time appointed to Rest and Refresh their Bodies,

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dies, they have the largest and most convenient time to take care of their Souls

And I see no reason why Devotion should be omitted at Noon, by those who resolve to live Devoutly; at least, by those whose employment is most at home: certainly to such this is but reasonable Service; and if so, not much less our Duty. For then ordinarily we meet again to receive God's plenteous Goodness, and fill our selves with his Blessings; which St. Paul saith, *Are to be received with Thanksgiving, and are sanctified by the word of God and Prayer.* For what can be a more proper time, then to call to mind, *That man kind liveth not by bread alone, but by every word that proceedeth out of the mouth of God* to call to God for the Bread of Life, the Bread of the Soul, as well as Body; to call to mind our unworthiness of such Mercies, through the many Sins and Corruptions we are daily guilty of, against such unspeakable Mercy, and Goodness. Surely therefore this is a convenient time to give Glory to God, and confess our Sins. To pray unto him for his Mercy, and praise him for all his Mercies already received.

Tho the particular Hours of doing this, must be left to the conveniency of the Master of the Family; yet if Men give not themselves over to Sloth, and are of sound Constitutions, and Healthy, the earlier in the Morning they rise to their Devotions, so much the better, for the health of Soul, and Body, and Estate; for Sloth is a Sin, it is unhealthful for the Body, and so far from improving, that it is a consumer and waster of the Estate. So that to me the first Hour of the Day, at or before 6 of the Clock, seemeth ordinarily to be most proper, to the generality of Men: Mid-day, or 12 a Clock should be next, just before Dinner. But as to the Evening-Devotions in the Family, either at 6 a Clock before Supper, or at 9, just before their going to Rest, as their Conveniencies will permit. But the last is generally most convenient; because the whole Family will be sure to be then all present, and at leisure. And so our Devotions will be the first and last of our Endeavours, as it is most just they should. But if 5 in the Morning be the first, the rest may be an Hour sooner; and 8 in the Evening for the last. I shall venture no farther; for

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I do not think it would be to any purpose to talk of Midnight Devotions in our days.

These times being fixed for the Assembling the Family to worship God, (as they should be, that all may know them, and order their Concerns so as to be present) the rest of our time will remain for private Devotions, and other Concerns, whether of our Calling, either Publick or Private, Domestick, or for the necessities and conveniencies of this Life. Which may be so mixed and Interchangeably performed, that they may compose even an Heavenly Life upon Earth; so as they may say with *St. Paul*, *For our conversation is in Heaven.*

But of this they ought to be aware, that they neglect not the times and places appointed by the Authority of the Church, for their private Family-Constitutions, and Devotions: and then will they rightly set their time in Decent and Convenient Order, both for Soul and Body, and Estate. And this is all I shall say of the ordering of Time for the Service of God in Family together.



Now *Secondly*, as to Decency of Place in the performance of God's Service in our Families.

If this be consider'd, with respect to the Dignity of the Person we receive; no place can be worthy of Receiving so transcendently Noble a Guest; yet because he who dwelleth in the highest Heavens, is pleased to humble himself to behold what we Worms do here on Earth, most Graciously promising, *That where-ever two or three are gathered together in his name, there will he vouchsafe to be in the midst of them, to grant them their Requests, without respect of Persons.* Matth. 18. 19, 20.

Therefore it is most highly becoming us to receive him in the Best, most Decent, and most Convenient Place we have, according to the station wherein he hath placed us, and the Estate wherewith he hath Blessed us.

It hath ever been held most decent, to set some place apart for that purpose, if our convenience will any way permit it.

But if this cannot be attained to through the smalness of our Fortune, we need not doubt, but when we do the best we can, it will be acceptable to him, who consi-

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ders

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ders the Will more than the splendor of  
our Actions.

For if thy little House be but Sanctified with zealous Hearts, separate from Swearing, Lying, Backbiting, and all manner of corrupt and evil communication, the King of Kings will sooner come under thy humble Roof, and enter into thy Earthen floored Hall, than into the most gorgeous Palaces of wicked Princes who have not the fear of God before their Eyes.

Yet certainly in proportion to our Fortune, it is very Decent to adorn the place we worship God in, with such decent and proper Ornaments, as are useful for the Service we are about, or any way tend to the Edification of those present, or that may expresse Reverence and Respect to so great a Guest, as then we Receive and Entertain.

Which consists not in great Pomp and Splendor, but Neatness; in convenient and edifying Ornaments, with cleanliness. As a decent Desk or Table, to read the Word of God, and Pray on, set in the most convenient and respectful Place; then to have convenient Seats set in comly Order for all present. If the Room be necessarily

cessarily used about Domestick occasions, to have all the Furniture put in due Order, and not lying in unseemly confusion, is no more than a good Housewife would do to receive her ordinary Neighbours. If it be adorn'd with any Pictures, I would have them such as represent some profitable History out of the Old or New Testament; or Sufferings of the Martyrs. But not as the objects of our Devotion, but such as may teach us some Moral or Religious Virtue, in the intervals of it; but as to all manner of prophane Pictures, sure they are so far from adorning the very worst place in any Man's House; that they even pollute the very Eyes and Minds of all that see them, in any place with the least approbation.

The last thing concerning Place, is the placing our selves in a decent Order. In doing this, our Saviour's Rule is first to be observed, (*viz.*) *That he that is the greatest among them, should be as the least.* Which I suppose our Church considering, ordered the chiefest to sit nearest the Door in our Coirs, which in all other Assemblies is the meanest place. However, it is proper for the Men to be placed on the one side, and the Women on the other,

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to avoid thereby all appearance of evil.  
This was a very Primitive Institution in  
the Church, and is yet retained in the  
*Greek Church*; and in most of the *Galli-*  
*can Reformed Churches*. In the *Primi-*  
*tive Churches*, they had different *Apa-*  
*ments*, to which there were *Diaconesses*  
that kept the Doors. As *St. Ignatius* sa-  
lutes the *Diaconesses* of the Holy Doors, in  
his Epistle to the *Smyrnians*; which was  
very comely and modest; and had it been  
retained in the *Latine Churches*, would  
have prevented many scandalous Stories,  
often raised with too much Truth; and  
the promiscuous mixture of Men and Wo-  
men together in our Assemblies, is an  
Abuse crept in, not meant by our first Re-  
formers, as is manifest from the first C. P.  
Book of *Edw. VI.* and the Order in ma-  
ny Country Churches to this day.

But this strict Separation, tho' very pro-  
per in Churches, is not so necessary in our  
Families; It is enough in them, that Men  
be ranged on the one side of the Chap-  
pel, or Room, and the Women on the  
other.

As to the manner how we should per-  
form the Service of God decently, consist-  
ing in the outward Respectful and Reve-

rend Expression of our Duty, either by *Habit, Posture, or Words*, it may suffice to add in short, as followeth.

As to Habit, I have but little to say, in respect of a private Family; only, *Let him that ministreth be as cleanly, and as decent as his Quality, Convenience, or Leisure will permit.* And whatever outward Ornament you omit, be sure, ever to be mindful on the Adornments of your Soul; by purifying the Heart, by putting on all Religious Virtues, and cleansing your Hearts from all evil Thoughts, Vices, and all worldly Concerns, and never omit the Wedding Garment of Christ's Merits and Righteousness. Consider you then enter into God's peculiar Presence; your House, your changing the Scene from a Room to a Chapel.

But respectful and reverend Postures in Divine Service, are highly decent and becoming; such as all Devout Men, the Patriarchs, Prophets and Apostles, and even Christ himself used to worship the Father by.

In confessing of our Sins, and asking Pardon for them; as also in praying for other Mercies, and Favours of God, the most humble posture is most decent, and agreeable



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agreeable to what we are about : which is expressing our wretchedness and unworthiness, our wants and necessities, with the greatest lowliness imaginable. *For God resisteth the proud, but gives grace to the humble.* The postures we read of in the Scriptures, are either standing, bowing the Body, kneeling, or prostration of the Body to the ground. *Deut. 10. 8. 1 Chron. 23. 30. Nehem. 9. 5. 12. 24. Matth. 6. Luke 18. 10.*

As to standing in this part of Prayer I find it not mention'd in the New Testament, without some reproach, being the posture used by the Hypocrites and Pharisees; and I think it not so decent in this kind of Prayer, unless with Reverence bowing the Body at the same time, as it is used in the *Greek Church*,

Bowing the Body, kneeling and prostrating of the Body with the Face towards the ground, are all Devout postures and most decent whenever we immediately address our selves to God; whether in Prayers or Praises; but especially in Prayer, to obtain Mercies and forgivenesses. And are those most used by Holy Men of Old time; as *David, Daniel, Or Steven*, and even our Saviour himself.

Therefore

Therefore undoubtedly, the most humble posture of Body is as suitable, both to ask and receive Mercies, as an humble and contrite Heart is the only way to obtain them, at the hands of God; of which kneeling on the Knees is the most moderate.

In praising of God there are Two Parts; either by immediately addressing our selves to God therein, or by singing, or telling forth God's Praises interchangeably to one another, rejoycing for the consolation of each other.

As to the First, to express it to God by way of Adoration, either by prostrating or kneeling, at least, by Reverend bowing the Body must needs be highly becoming and decent.

But in either singing or rehearsing God's Praises to each other, for mutual Consolation, either standing, or sometimes sitting may properly be used. Our Church hath chosen standing, and therefore I would do the same; as *David* appointed the *Levites* to stand ward over against ward. Tho in singing the *Psalms* in Meter, we usually sit in the Parochial Churches.

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In hearing of God's Word, Sitting hath been ever used among us; except when the Gospels are read; when all Men of any Manners, would rise up to give Glory to God, for such stupendous Mercies as are therein denounced to us. And when we lift up our Bodies, we should raise up our Souls, our Hearts, and our Hands, giving Glory to God, saying,  
*Glory be to Thee O Lord.*

Other Postures or Gestures have also been, and are used in God's Worship, as *Jacob* worshiped God, leaning upon the top of his Staff, *Heb. 11. 12. Gen. 47. 31.* which the *Shepherds of Albania*, or the *Ulachi* use still in their Churches, leaning on their Sheephooks or Crutches.

Lifting up of the Hands are very decent, tho' Natural Gestures used in Prayers, As *David* saith, *Let the lifting up of my hands be as the evening Sacrifices. Psal. 141. 2.* And *St. Paul* by his Apostolick Authority over the Gentiles, ordained *That men should pray every where, lifting upon holy hands, &c. 1 Tim. 2. 8.* And *Ezra* blessed the Lord, and all the people said Amen, Amen, with lifting up their hands, and bowed down their heads, and worshiped the Lord, with their Faces to the ground.

To conclude, lifting up the Eyes is a Natural Effect of Hope and Confidence. As *I will lift up mine eyes unto the Hills, whence cometh my help.* So casting them down, and fixing them on the Ground, is the effect of Sorrow and Confusion; as the Publican standing afar off, *would not so much as lift up his eyes to Heaven, but smote upon his Breast, saying, God be merciful to me a sinner.*

To conclude, There is one part of decency of posture, which seems to me of as much consequence, for edification in publick Devotion, as any other; tho' it seems to be much disregarded in these latter times of confusion and disorder. That is, That every one should so stand and look one way, as not to gaze upon one another. Therefore he that ministrETH should still have such a station, as may attract the Eyes of all present on him, and not on one another; and he himself to stand so, as when he hath occasion, by any Exhortation, or Reading the Scriptures, to speak to them; to have his Face towards them; and when by Prayers or Praises he addresseth himself to God; to turn his Face from them; so as they may look all one way, which will prevent  
that

that great Indecency of gazing upon one another, which was looked upon as a fault punishable by censure among the Primitive Christians; as contrary to the Custom of the Church, and contrary to the Examples of the Apostles and Prophets. For that this was a general Rule of posture in Devotion, for the Minister to turn to the People, when he spoke to them; and the contrary way, when in Prayers they have Addressed themselves to God, is plain, both by the Example of *St. Peter* and *Salomon*. *Acts* 9. 40. When *St. Peter's* turning himself towards the dead Body, after he had Prayed, shews manifestly that he was turned another way when he did Pray. And as to *Salomon*, it is plainly said, *The King turned his Face and blessed all the Congregation of Israel*, after he had Address'd himself to the Lord towards the Oracle and Ark of Testimony where God had promis'd his peculiar Presence to hear their Prayers: and therefore towards this place they ever turn themselves in time of Devotion, when present, and towards the Temple when absent, in what part soever they were. And it was the Custom of the Primitive Christians, generally to worship God towards



*the East*, for which the Fathers give various Reasons, which are not necessary here mention. But to turn all one way is both Natural and Reverend: and that which, as it doth extreamly conduce to the External Decency of God's Worship, so it is also the best remedy against the Indecency of Gazing upon one another: which can produce nothing but wandring Thoughts, if not sinful ones. And so much may serve for the Observance and Choice of decent Posture in the Service of God in a private Family.

It now remains I should speak something concerning respectful Expressions by Words, and conclude.

It is Words that contain the Matter and Substance of this Duty, and is the best way of expressing our Minds to the Understanding of Man. It is God only that sees the Hearts; but there is great Decency to be used in the Expression of our Minds; not only by decent and suitable Words, but also in speaking or pronouncing those Words decently and suitably, which consists in Elocution; which is not a Gift every one is Master of, but it is that, that is very desirable in those that speak in the behalf of, and before others.

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The only Directions I can give in the matter, is,

*First*, In Confession and asking Pardon, Gentle, Humble and Submissive Voice and Words are very proper and decent.

In Praise, a chearful and brisk Voice or Utterance.

In Reading, an Audible and Distinct Voice, and emphatical Elocution.

And in all these, he that expresseth himself the least affectedly, and the most naturally, without unbecoming Tones, speaks most decently; and if his words be well placed, and composed, is the most Eloquent Man.

But as to the form of Words themselves, it ought to be first Sound, and then put into Order or Method. First Sound, containing no Heterodox Doctrine, but Sound Matter, and so a Form of Sound Words is commended by *St. Paul*. As Method;

It is most reasonable, when we meet together, that the first thing we do, should be to reconcile our selves to God, by confessing our Sins, with Sorrow of Heart, and begging Pardon for them. The next to praise God for all his Mercies, both Temporal and Spiritual; if our time will

permit

permit, to Read and Hear some part of his Word, as Spiritual Food of our Souls: at least to confess our Faith, and recite his Commandments, for our Consolation, Comfort, and Edification; that our meeting so together, may be as much as is possible for the better, and not for the worse.

Many Orders and Forms of Prayers have been composed, both by Private Men, and Publick Assemblies, both for Private and Publick use. And many more may well be devised by Men of Parts and Learning, both for the Publick, for Families, and Private Devotions. And to do this, I doubt not, but Masters of Families have Christian Liberty, if they are able; but among all, I know none so considerately composed, as the Liturgy of the Church of *England*, so well suiting with either Pubick or Private Occasions; which may be so well abbreviated, or enlarged, as time will permit; and which is so well purged from all Superstition. Yet it containeth the truly Ancient Catholick and Apostolick Faith, and Discipline; And in a word, Whose Order and Ceremonies are so Proper, Decent, Reverend, and Edifying, that I shall not need to say in its commendation, that nothing can

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can be better devised; or, that it is perfect, that nothing may be profitably added to it, or altered in it; for that would be more than our Reason, or the Church alloweth me to say of it. Yet until sometimes as we see it altered for the better by as great advantages as it was at first composed; I may well judge them to be better Fed than Bred, who neglect the ordinary use of it; and indeed to be like damny *Israelites*, whom even Manna from Heaven, even Angels Food could not please, so delicate were their Palates. The only disadvantages I have observed, that at present it labours under, are chiefly three. First, That it is sometimes unduely celebrated by the Irreverend, not to say sacrilegious, neglecting its due Order and Ceremonies, especially in some Countries and Parishes, to the great scandal of the Ministry, and often to the present Auditory. It is true, it hath been often alter'd since its first composition, meerly to please some discontented People. Concerning which my observation is this, That whatever hath been added, did much mend it, but what hath been taken from it, hath spoiled it.

But I am not to be understood as saying

Therefore I should advise such of my Members as are able, generally to use that Morning and Evening, when they have opportunity to repair to the Publick Assemblies of the Church.

And as to what they compose themselves, or have from others, to use them in private, and in their Families, at such times as they have already heard, or intended to hear the publick Service; or at least, have the same day read it themselves in their Families. As at Morning, Noon, and late at night, I mean in great Families, where they have much time to serve God in, by his great Favour, and bountifull Dispensations to them.

But because the whole Service may be too long to be perform'd every day, by some, whose necessary occasions will not permit; therefore I will here direct what may most conveniently, properly, and decently be omitted, and what necessarily to be said.

First, it is very decent and edifying to begin with some proper portion of Scripture, tending to Godly Exhortation; such as are then set down; especially that of *St John*, *If we say that we have no sin, &c.* Which when it is said, the greatest part of



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of the following Exhortation may be decently omitted, as far as, *Wherefore I pray and beseech you as many as are here present* &c.

Then must follow the Confession, and if a Priest is present, the Absolution; otherwise proceed to *Our Father*, &c. Then your Haste be not extraordinary great, proceed to the short Suffrages; *O Lord open thou my Lips*, &c. And come let us sing, &c. But if your Haste be extraordinary, you may decently from the Lord's Prayer proceed to the larger Suffrages. *O Lord shew thy mercy upon us, and grant us*, &c. And then the Collects, and the General Prayer for the Church, and the General Thanksgiving must not be omitted: otherwise, two special parts of this Duty will be omitted, which are the praising of God for all Mercies, and Praying for Men, especially the Church, and those in Affliction.

Otherwise after, *Come let us sing*, &c. if your time will permit, the Psalms appointed for the Day may follow; otherwise omitted; As also the First Lesson. But then after, *Come let us sing*, &c. should follow, *We praise thee O God*, &c. For this is a most Divine Hymn, and very Ancient.

be composed as is believed by *St. Ambrose*, and *St. Augustin*: When *St. Augustin* made his Publick Confession of the Catholick Faith at *Milan*. Then should not be omitted, if possible, the Second Lesson out of the New Testament. For that is the fountain of life, it is our daily bread; it is the bread of life: it is the only way here right-ly to come to our Master *Christ Jesus*; who hath the words of Eternal Life, even the door of Faith.

Therefore if necessity compells us to omit it one time, be sure to read two Chapters the next, that you may read the Scripture orderly, to the great Edification, Comfort, and Consolation of the Souls of all present. And this will necessarily draw from us a Hymn of Praise and Thanksgiving, replenishing our Hearts with Joy and Gladness: which cannot be done better than in the Hymn of *Zacharias*, *St. Simeon*, or of the Blessed Virgin. Nor should our Confession of Faith ever be omitted, unless great necessity compellerh us as before said.

The Days that the Litany is appointed, it being a perfect Prayer of it self, containing the Confession of our miserable Sinfulness, as well as Petitions for all things

I things

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things necessary for our selves and all Men,  
all the rest of the Liturgy may in private Families be decently omitted; only the general Thanksgiving, and particular Collects for particular occasions, shall be judged meet, excepted. But I think it most proper to read the Morning Service first, early in the Morning, and the Litany at Noon, at least to interpose a *Psalm* or Anthem, to avoid the scandal of vain repetition, as it is appointed in the Rubrick.

Instead of the First Lesson, the Commandments of God may profitably be read, and sometimes the Commination as on Fast-Days, or Litany-Days; and then after the Commination, instead of *We praise thee O God, &c.* may be decently said or sung the 51 *Psalm*. or some other Penitential *Psalm*.

The Commination is a part of the Service I esteem exceeding useful and profitable to be very frequently read, being rightly understood; and I wonder how it can be disliked by any good Christian upon any Account whatsoever; How filthy and malicious is this Saying, *It is Cursed* our Selves; much rather is it shewing us how to be Blessed; What evil Actions, and  
hainous

hainous Offences are cursed, and that those Men that do such things, are accursed before God; But to avoid them is to be Blessed. It is a Light in this Dark and Wicked Age, to shew us those Rocks, Shallows, and Quick-sands, whereon if we dash, we are in the greatest danger of making Shipwrack both of our Souls and Bodies.

And since Men are so wicked now-a-days, that to their open sins they add Rebellion, and will not be brought to give Glory to God, by humble Confession, and submitting themselves to the just censures of the Church, for publick Scandals, committed against God, their Brethren, and their own Souls; I think it is the part of all that have the care of Souls under their Charge, to denounce God's Judgments, frequently, to their Flock, that those who are guilty of such things may be smitten to the Heart, when they hear what is their Judgment, and be brought to Repentance, to the saving of their Souls. And that others may be warned, lest they should fall under the condemnation of the Wicked, by falling into the same cursed Practices with them,

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But Lastly, let such ignorant Men consider in the strictest Sense, it is a particular Repetition of their Baptismal Vow wherein they are already obliged by Oath to forsake the World, the Flesh, and the Devil. To Serve and Believe in God and to keep his Holy Commandments And that such as this was the daily practice of the Saints and Christians, of the First Ages of the Church, we may learn even from a Heathen, who was a Persecutor of the Christians in the days of the Emperor *Trajan*, which was about Threescore years after Christ's Passion, and the Apostle *St. John*, either yet living, or but lately Dead. This was *Pliny*, who writing to the Emperor for Advice, how to proceed against the Christians, gave him an Account that the sum of their Crime as he had extorted it out of some of them by Torments, and they themselves confirmed,

*That they used upon an appointed day*

*Affirmabat autem, meet together before it was Light*

*tunc tunc luminem vel culpam and there to Sing Hymns*

*que vel Encomia, quod essent soliti illa die ante Luciferi*  
*venire, carmenque Christo quasi Deo, dicere secum invicem*  
*seque Sacramento non in scelus aliquod obstringere; sed*  
*turba, ne Latrocinia, ne Adulteria committerent, ne fidei*  
*liarent, ne depositum appellati abnegarent, quibus peractus*  
*rem ubi discedendi tunc rursumque coeundi ad caput*  
*capum, promiscuum tamen & innoxium,*

*Chry*



Christ, as to God, alternately. And so oblige themselves by Sacrament, or Oath, to commit no wickedness, that they would not commit any Theft or Robbery, no Murder nor Adultery, that they would not break their promise, nor deny a pledge left with them, when called for, which being done they used to depart, and again meet to eat Meat, but such as not ordinary and innocent.

Judge, I pray you, who it is that Curse and Blasphemeth? those who thus belie us, and mislead you; or those who denounce God's Judgments in Sincerity and Truth unto you? What evil do we do in denouncing God's Judgments and Curses on Sinners? Judge ye what Evil we do, when by our *Amen* we Assent to it, we affirm with our own Mouths, that the Curse of God is due to such as commit such Wickedness. What Evil we do by obliging our Selves, if you will, by Oath, not to commit such heinous Crimes, detestable both to God and Man.

Now these things are of the highest importance, and therefore most seriously to be consider'd by all Men, especially those that have the charge of a Family; whose welfare they are concerned for, and whose miscarriage they may one day give a sad

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account for. Therefore let them endeavour, as much as is possible, that their whole Family may worship God in Spirit and in Truth, and not neglect to worship him with such Decency and Order, as is Edifying, Convenient and Comely. As much as is possible, expressing our Humility, Fear, great Awe and Reverence, the Regard, Love and Gratitude we owe to God, and the mutual Charity, Comfort, Peace and Content of every Member of our Family.

Thus the General Rules of Decency and Order may be applied to the particular Acts of them, as they relate to the commonly performing God's Worship in any Family in General, which is all that can conveniently be done; because so many are the different circumstances of Families, so many the degrees of Quality, Callings, Occasions, so different the Conveniences, Concerns and Abilities of Men, that it is hardly possible to give particular Rules of Decency and Order, that will agree conveniently with all degrees and sorts of Men: Only I may add some examples of several degrees of Men, as Patterns of well-govern'd Families, which are the Monasteries I would hereby regulate.

late and reduce to a true Christian State. But that shall be the subject of my next Discourse, and Conclusion of this whole Matter. And now, I pray God give us all a Heart to be alike-minded in all things; to seek the Kingdom of Heaven, God's Glory, and the Salvation of your Souls, by a Pure, Righteous, an Exemplary, Holy, and Sincere Life and Conversation; and then I doubt not but all things necessary shall be added to us in this Life, and everlasting Bliss in the World to come; by him that never faileth to help them that turn unto him, in Sincerity and Truth, even the Father of our Lord Jesus Christ, to whom with the Holy Ghost, as it is Meet, Just, and our bounden Duty to ascribe; be all Honour, Praise, Power, Might, Majesty and Dominion, for ever and ever, *Amen.*



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OF THE  
SEVERAL SORTS  
OF  
Masters of Families

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*I. Of the Husbandman or Labourer.*

**I** Have hitherto directed my Discourse to Fathers of Families in general, now I intend to chuse out some distinct Degrees of them, to be patterns of well-Govern'd Families in several degrees of Quality.

Tho Men acquire to themselves various Titles and Degrees of Wealth, and thereby are much different in Greatness and Proportion from each other; Yet of Mankind in general, there are but Two sorts; First, Those that live by their own Industry. And Secondly, Those that live

by the Industry of others. Of the First sort, are First Labourers; Secondly, Tradesmen; of the Second sort are Gentry and Nobility.

I shall Address my self First to them of the lowest Degree, as the Basis, on which the rest of the high Pyramids of Human Greatness is built.

To those whom our Lord hath exalted with his First and Chiefest Blessing, even the Kingdom of Heaven. *For God hath chosen the poor of this World, rich in Grace. He hath put down the Mighty from their Seat, and hath exalted them of low degree. For without their Humility and Lowliness of Spirit, the Riches of the whole World is the most miserable Poverty.*

How usual is it, by most *English* Villages and Towns, to observe and see the Commons well planted with pretty Cottages; each built by the Industry of some honest Labourers; seated in the midst of a little fruitful spot of Garden; inclosed with a Hedge of Green, kept clipt and smooth, as thick and lasting, if not more beautiful than any Wall; planted with an Orchard, and such green and fragrant herbs, and many times sweet Flowers, are both for necessary use and pleasure.

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sure. The Doors without well stocked with pretty Children, innocently playing and the House well furnished with needful things; and these well ordered by a cleanly Wife, one who doth much more work than keep them neat and sweet, being a help to her Husband, really merry and comfortable. To these, without a strain of Poetry, may be made a real Landscape of many a living Creature, feeding hard by upon the ground, whilst the good and careful Father and Husband, is at some distance off, gaining his own and their Daily Bread, by the sweat of the Brows. *whose Labour is not in vain in the Land.*

But now you will say, How can this poor Labourer, or Industrious Husbandman order his Affairs, so as to serve God in this Decency and Order, and as to obtain this Happiness we have been discoursing of? since the lowliness of his Fortune affords him time little enough to provide necessaries for himself and Family. And therefore cannot be supposed to spend much time in Devotion? To which might Answer thus;

That there is but one thing absolutely necessary, which is to serve God. All other things we call necessities of



this Life are but several degrees of convenience. — And surely he hath hardly attained to that degree of Faith, that will make a Man worthy of the name of a Christian, that will not obey and believe our Saviour in this; *That we should first seek the Kingdom of Heaven, and the Righteousness thereof*, and then he will Bless us with all other things needful to supply the frailties of this Life. Since he that leaveth not Father and Mother, and all that he hath for his sake, is not worthy of him. Yet sure our Lord and Master is not to be thought so hard a Master as to require Impossibilities of us; he lays no such heavy burdens on us, as we are not able to bear: *For his Burden is light, and his yoke easie*; He requires not Buck without Straw; no Holocausts, nor Rivers of Oil in Sacrifice, but a broken Spirit, an humble, lowly and penitent Heart; He requires not long, but devout Prayers; nor that we should pour out many words to him, but that we should lift up our Hearts to him. And we know the Widow's Mite was more acceptable, than the Superfluities of abundant Treasures. And in a word, he hath taught us to be short, but frequent in our Devotions.

Now

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Now, we cannot suppose but every Christian, even of the meanest degree of capacity, is furnished with the *Apostles Creed* and *Ten Commandments*, and *Lord's Prayer*. And if he hath any Love for, and care of his Profession, some other short Prayers and Praises too, which daily offered to God, with a zealous and contentions Heart, I question not will be acceptable to God; from him, as the most eloquent Orations from the greatest Orators. We know that the Publican's *Have mercy upon me a sinner*, was more acceptable than the long and much babbling of the proud Pharisees. And we know he taught us all a short Form to Pray by answerable to this Doctrine. If so, I assure, these often repeated, and often meditated on, will not take up so much time, as to hinder any Labour, but much rather further it; in bringing a Blessing from Heaven to it; in giving him such Consolation in the midst of his toil, as will moderate the heat and burden of the day, and wipe away, not only the sweat of his Brows, but Tears also from his Eyes, when by never so ill happens any have from thence distilled.

Now then let us consider, how this Good, though mean Man, may order his humble Cottage, so as to make it a Heavenly Bower, without hindring him in an honest, and industrious way, to labour and gain himself and Family a moderate and convenient Livelyhood. And to this purpose, let them consider, that as, *without the Lord keep the City, the Watchman waketh but in vain*; so without God's Blessing on him, and his House, he may rise early, and go to Bed late, and eat the Bread of Carefulness, and all to no purpose. But that in serving God, there is a great Reward. Let us see then, how he may spend but one day, with such conveniency, Decency and Order, as we have been speaking of, both to the Honour of God, and his own moderate Profit and Subsistence.

The narrowness of the fortune of the Man we speak of, and the need he hath of the necessities of this Life, obligeth him and his whole Family to rise early in the Morning. They seldom or never, if they be any thing Industrious, lie on Bed so long, not longer than Five a clock in the Morning: and if their work be Day-Labour, their Task masters never require them

them to be at work till Six; here then  
an Hour for Devotion, and other Family  
occasions. And I am confident, the wor-  
shipping of God by considerately Rehears-  
ing over the Articles of Faith, and re-  
peating over the Commandments with  
an understanding Eye towards his Con-  
science, with some short Prayers and Pro-  
fes added; and devoutly repeating the  
Lords Prayer in the method I shall shew  
in the end of the Discourse, would  
take up the hundredth part of the time  
they usually trifle away in Sloth and Id-  
leness, to the dishonour of God, and bur-  
then those that employ them, and their own  
disadvantage. And yet these three con-  
tain the substance of our Religion and  
Devotion; all the rest is but enlarge-  
ments on these. If this be then Grant-  
ed, that it will be no loss of their time  
as I see no reason why it should be  
thought so. I have gained a considerable  
foundation to build upon; and they  
have no reasonable excuse for not com-  
plying with this their Duty, to Glorify  
God, both for their Temporal and Eternal  
Happiness.

Thou then that intendest to make thy House a Reformed Monastery, art resolved, that thou and thy Family shall serve the Lord; and art perswaded it is thy Duty to worship God in Spirit and in Truth; accompanied with Reverence and Godly Fear, with Decency and Order; and to do thine own Affairs with conveniency. Hear how thou may'st in this low Estate, by Pious Practice become a Christian Example, edifying to all thy Neighbours, well pleasing to God, and comfortable to thy self, and all that belongs to thee.

First then, as soon as thou wakest in the Morning, lift up thy Heart to God. Let him be the first Object of thy Thoughts, who is the Creator, and at first made thee out of nothing, and raised thee out of the Dust; that it is he that thus continues to preserve thee, and daily thus to awake, and raise thee from thy Sleep; which consider as the Shadow, and lively Representation of that Death he hath decreed one Day to reduce thee to. But rest not here, but call thy Family in the name of God, to awake and rise also. And as thou raisest thy self in thy Bed, as from the Grave, ( which is also a Bed of Rest for those that die in the Lord, ) raise thy Thoughts

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Thoughts yet higher, and meditate  
the Resurrection from the Dead. Con-  
sider how thou couldst meet thy Glory  
Saviour, and Just Judge in the Clouds  
if that were thine awaking from the Dead.  
And what thou findest amiss, rectify and  
wash away by Repentance, and Amen-  
ments of Life; lest thou should'st be caught  
in very Deed, for want of a due Care  
and Watching over thy Life and Con-  
version.

Secondly, Being now up, which I  
suppose to be between Five and Six  
Clock, *call thy Family* together, thy Wife  
Children and Servants, if thou hast any  
to worship God, in the best and con-  
venient Room that thou hast. Where  
being placed in such Order as thou thinkest  
fit: thy Self, Sons, and Men-Servants  
at thy Right Hand, and thy Wife, Daugh-  
ters, and Maid-Servants at the Left;  
begin with some Exhorting or Instructive  
Sentence of Scripture, as,

*The fool that hath said in his heart there  
is no God.*

*He that cometh unto God, must believe  
that he is; and that he is a Rewarder of  
them that diligently seek him.*



To which all may Answer.

Lord, I believe, help thou my unbelief.

Let us then make Confession of our Faith. Then say distinctly, and with considerate Meditation

I believe in God the Father Almighty, maker of Heaven and Earth.

And in Jesus Christ his only Son our Lord, &c.

Then add. Ye say ye believe, ye do well, but we must know, that even the Devils do the same, and tremble; And Faith without Works is dead, as the Apostle St. James assureth us.

Therefore let us consider God's Holy Will and Commandments, so to do them; for he hath caused them to be written for our instruction by his Prophets, Apostles, and Evangelists; especially in the 20th, Chapter of Exodus; Saying,

I am the Lord thy God, which brought thee out of the Land of Egypt, and out of the house of bondage. Thou shalt have no other Gods but me.

To which let the rest Answer.

Lord have mercy upon us; and incline our Hearts to keep this Law.

Thou shalt not make to thy self, &c.

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Then

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Then say, If there be any other Commandment it is briefly comprehended in Love.

*For Love is the fulfilling the Law.*

*Let us therefore love the Lord our God, with all our Hearts, with all our Souls, with all our Powers, and with all our Strength; Let us love our Neighbours as our selves: For these two depend the whole Law and the Prophets.*

*Answer.*

*It is Right meet, and our bounden Duty to do.*

*Master.*

*O come then, let us worship and fall down, and kneel before the Lord our Maker; for he is the Lord our God, and we are the People of his Pasture, and the Sheep of his Hand.*

*Then let all fall down and kneel, and worship God.*

*Then may follow*

*( Our Father, &c. )* Or if the time will permit, especially on Sunday Morning, and Holidays, as you will find it at the end enlarged, for the first Hour of Prayer, but when Time will not permit, conclude with, after the Lords Prayer;

*The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with us all, evermore, Amen.*

Or.

O God the Father, Bless and Preserve us,  
O God the Son, Love and Defend us, O God  
the Holy Ghost, Sanctify and keep us the rest  
of this Day, henceforth, and for evermore.

This Solemn Duty thus ended, with  
what Acclamation, Alacrity, and Cheer-  
fulness of Spirit, mayst thou go about  
thy Business and Concerns of this Life;  
assuring thy self, thy Labour shall not be  
in vain in the Lord? but trusting that  
he will bless thy honest Industry, and  
Crown thy Lawful Endeavours with Suc-  
cess; go about thy Business thy self, and  
order thy Family to do the like in their  
several Abilities, employing them in some  
useful or profitable Art, until some time  
between Eight and Nine a Clock.

Now, remember that it is a good thing  
to praise the Lord, yea, a very joyful and  
pleasing thing it is to be Thankful. And  
that this was the time appointed by God,  
for the Morning Sacrifice; and now was  
it that the Great Sacrifice of Christ was  
once offer'd up unto God, upon the Al-  
tar of the Cross. Therefore now offer  
up thou to Him, thy Sacrifice of Praise  
and Thanksgiving; even upon the Altar  
of thy Heart; by some short private De-  
votion,

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votion ; which thou mayst expresse by the  
*Lords Prayer* , and some short *Psalmes*  
*Hymns* or *Meditations* ; as thou hast laid  
up in the *Treasure* of thy *Heart*. And  
this you may do, when alone, or retired  
into the *Temple* of thy *Soul*, altho in the  
midst of company ; If thou thinkest fit al-  
ter that, or the like manner that I have  
set down for the *Third Hour of Prayer*.

This, or the like *Sacrifice* of *Praise*,  
hope none will grudge to offer, it being  
not much longer than a *Grace* before and  
after *Meat*. I am sure it will not take  
up above a *Minutes* time in the perform-  
ance of it ; which is but the 60th part  
an *Hour*.

And this being the time that *Labo-  
ers* usually take to refresh themselves  
with something to *Eat*, as a *Breakfast*  
upon this account it will be just to give  
Thanks to *God*, as the most generous  
*Author* and *Giver* of every good Gift.  
Therefore to joyn some such short *Devoti-  
on*, as a grateful *Acknowledgment* to  
him that feeds thy *Soul*, as well as thy  
*Body*, with *Meat* that endureth unto ever-  
lasting *Life* must needs be very requisite.

And indeed this is a time that seems naturally to prompt us to refresh our Bodies, and by consequence to give God the praise due unto him, for that and all his Mercies. And therefore I would recommend this Time between Eight and Nine, as the most convenient Time upon all Accounts, for the one, as it was used for the other, by the Holy Men of Primitive times.

This to Labourers, and Men abroad in the Country, is most convenient for their private Devotions.

After this, their Bodies and Minds being refresh'd by God's Temporal and Spiritual Blessings, they cannot but return to their Business with great Courage, and Satisfaction, until the height of the Sun in its Meridian, call upon them again to praise God in the highest. Now the frailties of their Natures, either drive them home to their humble Cottage; or the scorching heat of the Sun to the cool shade, And now, fresh opportunities offer themselves, prompting them to give Glory to God. Now let them remember, that the Labour, Heat, and the Sweat of the Brows is the wages of Sin, and Disobedience: that this made our first Parents hide

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them.

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themselves from the Glorious Presence of God; whom they were conscious they had offended. That for this we were all turned out of Paradise in *Adam*, Till the Earth from whence we were taken. And let this indeed, humble both their Souls and Bodies to the Earth, acknowledging their own wretchedness, and the wonderful Goodness of God; who in the midst of Justice could remember Mercy. Therefore, before or after Dinner or both, let them pray for God's Mercy and Thank him for the Favours and Mercies that we yet enjoy; above all, for the Assurance he hath given us, that after a short time, all Tears, all Toil and Labour, even the Sweat and Heat of the Day shall be wiped away; and we shall regain Paradise, lost through the Disobedience of the first *Adam*, by the Obedience of the Second; *who is the Lord from Heaven* which if thou art at home in thy Family they being called together, as in the Morning you may begin with some short Exhortation, As,

*Come, let us turn unto the Lord our God bewailing the wretchedness, and sinfulness of our polluted Nature, &c.* As for the Sixth Hour.



When this is done, return again to thy Labour, without repining at the Toil, thou art bound to undergo, in thy Calling; or that others have more Riches, and are at less pains than thee; but rejoyce in the Lord that hath given thee honest means to get thy Livelihood; without being beholden to any. Rejoyce in the Lord who hath made thee strong, and lusty to labour; and has assured thee, that he hath *overcome the World for thee; and thereby made his Yoke easy, and his burden light* for thee: and therefore take courage, and be not affrighted, nor troubled at those difficulties, thou art to undergo.

Thus mayst thou continue industriously imploying thy self in thy Calling, and often mixing Heavenly Contemplations with thy Earthy Imployments, till the middle of the Afternoon, Three, or between Three and Four a Clock, being the Ninth Hour of Prayer. Now perhaps, thy Labour and Heat may cause thee to Thirst for Drink. Then consider, that thy Saviour then drank of the bitter dregs of Vinegar and Gall, and even of his Fathers insupportable Wrath too, that thou mayst Eat and Drink plentifully of his Mercies in the Kingdom of Heaven. Let

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it then be thy Meditation, that he then offered up his Immaculate Soul and Body into the Hands of his Father, to obtain his Favour for thy Soul, to be received into his Glory. Therefore do thou lift up thy Soul and Spirit to him in Prayers and Praises; Fall down, and worship, and adore him in all Humility, with a Heart replenish'd with a Grateful Sence of such astonishing Mercy, and say, if it be but the *Lord's Prayer*; or, as for the *Ninth Hour of Prayer*.

After these, or the like short Prayers, return again with Courage to make an end of thy Days work; considering now, that the remaining time is but short, thy Labour here will soon have an end, and thou shalt return to Rest. Let this put thee in mind, that the time of this Life is but short; which will soon come to an end, *like a Tale that is told*: But that which is to come after this, shall never end. This Life, like this Day, will surely end; the difference only is, that we cannot tell, how soon this Life will end; but the sooner the better for thee, who livest in the true Faith and Fear of God; for it will bring thee to a Habitation of Eternal Bliss. With such Contemplations

ons as these entertain thy Soul, whilst thy Body is performing the Labour allotted thee by his Providence in thy Passage, through this mortal Life ; and when thy Day's work is ended, now again, return Thanks to Heaven, who hath sustained and preserved thee by his Providence ; who hath upholden thee, and given thee strength to the end ; who hath delivered thy Soul from Death, thine Eyes from Tears, and thy Feet from Falling.

O ! Now learn that Heavenly Song, which the Angels Taught : *For unto you, O Shepherd, and Husbandman, did God vouchsafe to send the first Tidings of Great Joy, which is unto all People ; and say with a joyful Heart ;*

*Glory be to God in the highest, in Earth Peace and Good Will towards Men. Luke 2. 14.*

And as thou comest home, instead of ungodly Songs and Ballads, as the manner of some is, Let the Fields and Highways sound forth thy Praises to God, in *Psalms* and Hymns, and Spiritual Songs. Singing with the Angels and Saints of Heaven, *Halelujah, Amen, Halelujah.*

*Halelujah,*

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*Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*  
Rev. 5. 12.

Halelujah

Halelujah

Halelujah

Halelujah



Halelujah

Halelujah

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Halelujah

Halelujah

Halelujah

Halelujah

Halelujah

Halelujah



*The Lord's Name be praised.*

When

When thou art come home to thy Pious, tho' little Family some time will be necessarily taken up in the Cares and Provisions of the Family; in Feeding, Watering, and taking care of the Cattle, in pruning thy Trees, or watering thy Garden, and in refreshing of thy self, with such Blessings as God has provided in thy House, by the Care and Industry of thy virtuous Wife: which when done, the rest of the time, till going to Bed, should be employed in the Refreshments of the Soul. Now thou art more at leisure, and hast more time to lay out upon thy Soul, than any part of the day besides. Therefore let it not slip, but make the best use of it thou art able for thy Soul's health: And now thy whole Family being together, every one may be edified, as well as thy self, by thy Devotions. For this is the first Watch; therefore do thou consider, that what our Saviour said to the Apostles, he said unto all, *Watch*; and bid them to *Watch and Pray*, lest they should enter in- to Temptation. Therefore let not Sleep come hastily upon thee, after thou hast fed thy Body with God's good Creatures; but consider, that *Man doth not live by bread alone, but by every word that proceedeth out of the*

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*the mouth of God doth man live.* Therefore  
so soon as thou hast said Grace, and things  
are put in order, take thy Bible in thy  
Hand, in such a Reverend manner, as  
becomes the Respect we owe to the Word  
of God. Then placing thy Self and Family  
in due order; exhort them with reverend  
Attention to hearken to the Word  
of God; read a Chapter or two out of  
the Old or New Testament, or both; and  
that in order; not here and there care-  
lessly and scramblingly; but so as to read  
out the whole Scripture, if it may be,  
once a year. Which thou mayst do, ac-  
cording to the Church-Kalendar; which  
I take to be the best; or, as thy oppor-  
tunity permits, from the time thou dost  
begin it, which most properly ought to  
be at some considerable period, or Festi-  
val of the year. As the first Sunday of  
*Advent, Christmass, Lent, Easter, or Whits-*  
*sonside;* But to follow the Rules of the  
Church, is always the best; whereby the  
Old Testament will be read over; *i. e.* the  
most considerable part of it once a year;  
and the New Testament thrice every year.  
This is an exercise of our Faith; and *Faith*  
*cometh by hearing, and hearing by the word of*  
*God i. e. Faith cometh by Hearing or Read-*  
*ing*



ing of the Word of God ; it is that that is most apt to excite and stir up in us Devotion ; and therefore is the best preparation to it.

After which may follow the *Belief*, and *Commandments*, as in the Morning : for they are the Summary of the whole Scripture, with relation to both our Faith and Practice ; shewing us, what we ought necessarily to believe and do, to be saved. After this, proceed to *Prayers*, which now may be more enlarged than in the Morning, because thou hast more time to spare ; which can never be better employed than in the Service and Worship of God. Therefore, if after these things, a short time were employed in Contemplation, it should be much for Edification ; especially, to reflect upon the Occurrences of the day past ; and thereby particularly to examine thy self, whether in any thing, or in what things thou hast therein offended God, or thy Neighbour ; either by Sins of Omission or Commission. And wherein thou findest thy self to have done amiss, as thou oughtest to be sorry for it ; so oughtest thou to fortify thy self by Resolutions to make amends, and to endeavour to avoid the like for the future ;  
beseeching

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beseeching God to enable thee so to do  
by his preventing Grace. This naturally  
calls upon thee to apply the Remedy to  
obtain the forgiveness of thy Sins by Con-  
fession of them to Almighty God.

*I said I will confess my Transgression unto  
the Lord, and so thou forgavest the iniquity of  
my Sin, Psal. 32. 5.*

*For if we say that we have no Sin, we  
deceive our selves, and the Truth is not in us.*

*But if we confess our sins, he is Faithful  
and Just to forgive us our sins, and cleanse us  
from all unrighteousness, 1 Joh. 1. 8, 9.*

Then may follow a larger Prayer, con-  
sisting of Confession, Petition and Praises,  
either in short Collects, and Suffrages,  
which I count the best; because of the  
approbation thereof, by the use of the  
universal Church, in all Ages, and Coun-  
tries that we know of; and is more apt  
to draw the Attention of those that join  
in Prayers with us; by reason of their  
Knowledge in them, and their often ap-  
probation of them, by their *Amen*; their  
Assent and Consent to them. Tho the other  
is not to be condemned, but used to Edi-  
fication; as it hath been since the Refor-  
mation, tho it seems more proper for Pri-  
vate Devotions than Publick.

I shall add an example of each, that thou mayst some time use the one, and some time the other; that thou mayst have what is best for thy Edification; so as to be pleased for thy Good: above all things striving to serve and worship God, acceptably with the Soul and Body, and Goods; with thy Wife, Children and Servants, and all that relate unto thee; presenting them unto God as a Living Sacrifice, Holy and acceptable unto God; which is our reasonable Service. For God is to be served with Reverence and Godly Fear; not only because he is a Consuming Fire, but also because *he is Good and Gracious, and his Mercy endureth for ever.*

Thus you see that it is not difficult for a Man of the meanest Degree and Employment to live a devout Life; both in himself and Family. And to do this, is not to waste that time which they are to spend in their Employments; but is much rather an Assistance and Comfort to them in their most Laborious Callings. Therefore that Men are so backward to perform these Duties frequently, is for want of Trial through evil and depraved Customs; whereby they seem to be ashamed of their Service towards God; not considering what

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what Christ hath pronounced against Luke warmness, and such as are ashamed of him and his Gospel: For that our Righteousness ought every way to excel that of the Scribes and Pharisees; both in Spirit and Truth, in Decency and Reverent Order. And tho' not in length, yet in frequency, tho' not in many words, yet in sound ones; not in vain Words in another Language, which we understand not, but such as are intelligible, that we *may pray with the Spirit* in respect of our Selves, *and with Understanding also*, with respect to those that join with us.

How happily might a Farmer, or but the meanest Day-Labourer thus live, serving God with Gladness, and Praising him with joyful Lips! How Blessed would his going out and coming in be! How Blessed his Rising up and Lying down? His being abroad or at home; his being in the Field or in the House; his being at Labour or at Rest! How sweet would be his Sleep, and how comfortable his Waking! And tho' his Barns and his House were not filled with Treasures of the Wealthy, nor his Board loaded with the Luxurious Superfluity of the Rich; yet his Innocency would be such a sufficiency, and his Conscience such a satisfaction, as would be to him and his a *continual Feast*. The

The same Order of Devotion might almost all other sorts of Trades and Employments observe: especially Shopkeepers, Farmers and Husbandmen, who are not in Towns, and have not the convenience of the Publick Service of the Church to go to; or not ordered at such times as is convenient for their Callings. But where they have opportunity to go to the Publick Devotions at the Church, at convenient times, that ought not to be neglected, for that in their Families, whenever time and opportunity will permit. But if either the Publick Devotions be ordered at such times, that they cannot be present at them, or if they take more time than they can ordinarily spare in the Week-days, then I doubt not but they may very profitably use the same method in their Family Devotions, that I have thus propounded to them.

*Concerning those who live by the Labour of others in general.*

As to those to whom God hath given a larger Portion of the Blessings of this Life; and thereby more leisure, and time to spend in his Service; Certainly, if they are grateful to God, for such inestimable Mercies, and consider their Benefactor, and Author of



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them; they will also consider, and apply  
to themselves, and Consciences that Rule,  
our Saviour giveth them to Act and Judge  
what they are to do by.

*Unto whomsoever much is given, of him  
shall be much required, Luke 12. 48.*

For this is to be understood of all kinds  
and sorts of Blessings, that God hath com-  
mitted to our Custody, as Stewards, and  
not as absolute Lords of them. Among  
which, certainly Time and Leisure is  
none of the smallest: for this is the Re-  
sult of the abundance of all other Tem-  
poral Blessings. For by the Plenty they  
enjoy, *Adam's* Curse is in a great mea-  
sure taken off from them: For whilst others  
are forced to gain their Bread by the  
Toil, Labour, and the Sweat of their  
Brows; they are not only exempted from  
the Heaviness of that Burden, but they  
eat the Bread gain'd by the Pains and In-  
dustry of others. And therefore they  
must needs be obliged in Gratitude, to im-  
ploy much of this Time and Leisure God  
hath Graciously conferr'd on them in his  
Service, to his Honour and Glory.

They have leisure to fit themselves bet-  
ter for it, and leisure to employ more  
time about it; they have Leisure by

Contem



Contemplation to inform themselves further in all the Mysteries of Godliness; in the Mysteries of the Glorious Godhead, in the Mysteries of the Creation of themselves, and of all things visible and invisible, in the profound Mysteries of their Redemption, Election, and Sanctification. And from the Happiness they enjoy in the Contemplation of those most excellent Subjects, they cannot but interchangeably with all the Resentments of a Heart filled with Joy and Gladness, lift up their Prayers and Praises unto the most Wonderful and Glorious Author of them. So that tho' this becomes our Great Duty, yet it is such a Duty, that he must be more Senseless than a Stock or Stone, who counts not the performance of it his chiefest Happiness, and Satisfaction. For of this *David* was sensible, when in the 147 Psalm, he thus breaks forth;

*O Praise the Lord, for it is a good thing to sing Praises unto our God; yea, a joyful and pleasant thing it is to be thankful.*

And he professeth in another place, that his Soul was satisfied, as it were, with *Mercy and Fatness*, whilst his Mouth praised God with joyful Lips, *Plal. 63. 5.* As it is paraphrased in the other Translation, *Is. 1.*

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His Body took no greater pleasure in Eating and Drinking those things of the most exquisite Taste, than his Soul did when he praised God for all his Mercies. As he saith in *Psal. 4. v. 7. That God had put Gladness in his Heart more, than in the time that their Corn and Wine increased, i. e. The Joy and Gladness that God had put in his Heart, did far excel theirs, who in the time of most plentiful Harvest and Vintage were pleased with the great increase of their Corn and Wine. And therefore he resolves, that as long as he lives he will magnify God in this manner, Psal. 63. 5. And in the 146 Psalm, that not only, as long as he lived, but as long as he had any being, he will sing Praises unto his God, v. 1. i. e. for ever and ever. I will praise thy name for ever and ever, Psal. 145. 1.*

And great Reason had he to profess all this; being sensible that *it was God only that made him dwell in safety, Psal. 4. 9.*

What should be the Reason then that we see so many Men, on whom God has bestowed so plentifully, all sorts of Temporal Blessings, as if he had placed them again in a Terrestrial Paradise, so little to regard the bountiful Author and Donor of them, as to live as if they were insensible

fible of them? And with the greatest In-  
 gratitude, slight those Blessings, by abu-  
 sing the enjoyment of them? Infomuch,  
 that whilst by God, they are made as  
 God's, to the Rest of Mankind, they  
 seem not only to live without God in the  
 World, but more stupidly and sordidly  
 than the very Brutes that perish: nay, it  
 would be well, if many of them did not  
 live the Life of Incarnate Devils, to whom  
 they seem to have sold themselves, to  
 work all manner of Wickedness, with  
 greediness. How dismal a thing is it to  
 behold such Men, who are placed by their  
 Creator, like Stars of the first Magnitude,  
 and Brightness to adorn the Terrestrial  
 Globe, and to be as Lights shining in a  
 dark place; that they should become on-  
 ly as Blazing Stars, portending some  
 dreadful Judgment! Vapours, breathing  
 nothing but some dire Pestilence, or  
 Clouds swell'd only with Storms and  
 Tempest, carry'd to and fro by every ma-  
 lignant Blast, or *ignes fatui* leading Men  
 through Boggs, or over dangerous Preci-  
 pices; for no better are Great, when  
 wicked Men.

How happy would it be, if such Men  
 would consider, in the midst of such their

150 *The Protestant Monastery; Or,*  
Rejoycings, which are not good; that for all  
these things God will bring them to Judgment.  
How happy would it be for themselves,  
their Families, their Neighborhood, and  
Country they liv'd in, if they would let  
their Light so shine among them, as would  
cause all Men to Glorify their mutual Hea-  
venly Father! As they are Lights set up-  
on a Hill, which cannot be hid, but are  
seen far and near; So their Examples of  
Virtue and Piety would be more persua-  
sive to the rest of the World, to live a  
Godly, Righteous and Sober Life, than  
all the Lectures and Sermons their Mini-  
sters could prepare for them. But no Ar-  
gument methinks should persuade them  
more to it, than the Happiness that a  
Devout, and well-ordered House causeth  
the Master, and all under him to enjoy.  
These things are not only Beautiful and  
Comely to behold in the Eyes of others,  
but bring along with them Real Satis-  
faction, to all that so piously regulate  
their Affairs. For, besides that it conti-  
nually prevents and hinders the many di-  
sturbances and Inconveniencies that at-  
tend Disorder and Confusion; Such a Pi-  
ous Life is accompanied with the greatest  
inward Satisfaction, and Tranquillity of  
Mind.

If it be objected, that these things are excellent in *Idea*, but it is difficult in practice to reach up to it; I Answer, That tho' this Life be attended with such Accidents, that we cannot arrive in all things to a state of Perfection; the *Idea* still being more Perfect than the Practice of it: yet the nearer we follow that excellent *Idea*, still the nearer we come to the enjoyment of Happiness. As the more ill Accidents we prevent, so the less Disturbance we have, the more Peace and Tranquility we enjoy, and the more we have of this in Mind, in Body, and our Affairs, the greater is our Happiness: which only can be obtain'd by a regular and orderly course of Life; in Devotion, in Justice and Sobriety in our Selves in the first place, and those that we have occasion to be about us, or employ in the next.

Here I might descend to particulars; and as I have shew'd with what Facility the meanest might do this, so much less difficult must it needs be for the greatest. For as I have shewn that the meanest may so mix their Affairs and Cares of this Life with Devotion, as to raise them up into no mean degree of Happiness; so much more manifest is it, that those who have

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most



152 *The Protestant Monastery, Or,*  
most part, or all their time to themselves,  
may so temper their Devotions, and Stu-  
dies, and Divertisements, as really to en-  
joy themselves, and as much Happiness  
as this World is capable of; and thereby  
to secure most effectually to themselves  
the unspeakable Bliss of the next.

*Concerning those of great Estates and  
great Quality.*

Tho' these I here speak of agree  
in general in this; *That they live by the  
Labour of others*; yet there is great diver-  
sity of Circumstances between many of  
this Superior sort of Persons. Some, their  
plenty and number is so great, that it is  
Business enough for many to keep all  
things of the Family in order. To Re-  
ceive and Pay, to Buy and Sell, and  
make Provision of Meat and Drink, and  
Clothing, seems a perpetual Employment.  
These, their Family seems a little Repub-  
lick, whereof the Master is the Prince,  
rather than a Monastery. But that this  
greatness of Plenty should produce so  
much Noise, Hurry and Incumbrance, as  
to exclude the Service of God, and the  
Happiness of Devotion, and Tranquility,  
Sobriety, and every Christian Virtue, is  
almost unaccountable.



I know nothing comparable to this Folly, but a great Dunghil, whose vast rich-  
nels of Soil suffers nothing but rank over-  
grown Weeds to grow on it. The only  
way then for this, to produce all sorts of  
both Beautiful Flowers, Medicinal Herbs,  
and excellent Fruits, is by good Oeco-  
nomy, to spread it abroad, and dispose of  
it, so as to make it become a Beautiful  
and Fruitful Garden. That is, so to dis-  
pose of every Person in his peculiar Busi-  
ness, Station and Office, as that the whole  
may be done with ease, without confusi-  
on, noise, or hurry. And the way to do  
this, is to divide time and seasons, into  
so good periods, that every person may  
have leisure to execute his Office in;  
and the best way that ever I observed to  
do this, is to have set times for Devoti-  
on, to make that division. This would  
make the business more easy to each par-  
ticular, and less cumbersome to the Ma-  
ster, or Lord of the Family; for without  
fixt times there can be no Order, and  
without Devotion there can hardly be  
fixt times; and I am sure without Order  
no Satisfaction, but a perpetual raging  
Discontent.

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Persons of this first Magnitude usually do, and all should, like *Micah*, keep a Devine to be a Spiritual Father and Priest to his Family: who, as he is oblig'd to say daily Morning and Evening Prayers Privately or Publickly, according to the Rule of his *Common-Prayer-Book*; So should there be a decent Chappel in the House, set apart to perform this Office in: To which would he add the *Communion-Service* daily at Noon, as the Church allows, the Worship of God would be daily performed there, almost entire, according to our Liturgy; which is the best Form extant. And then the Hours between might remain for Private Devotion, Studies and Business. If this were fixt to, or near Six in the Morning, at Mid-day, and after Six at Night, it would effect this most conveniently. But would the Lady, and so many of her Children and Family as could best attend Devotions, oftner do it according to the Primative Hours, it would highly promote the Honour of God, by a most illustrious Example, hardly expectable in our degenerate Age. But much rather may we hope for this from the Ladies, than from the Masculine Gender of our times; the greater is our shame,

since

since History informing us, that many Devout Kings and Emperors, who have made their Palaces examples of Devotion, as well as Piety and Justice. However I shall add some enlargements of Devotion, in hopes some of both Sexes, and all Qualities may have some Invitations to give all possible Glory to God the most Gracious Father of all, and the Great and Wealthy Man's most Munificent Benefactor.

Next to a neat Chappel in a Nobleman's House, should be a good and well chosen Library, consisting of Divine and Humane Learning; and the Chaplain is the Person to whom the care of it should be committed. And were this placed as the *Pronaos* or *Portico* to the Chappel, his Business would lie so near together as would make Learning and Devotion, no less Ornamental to each other, than necessary and delightful, and would be the most effectual way to have neither of them neglected.

But after all this, I would not be thought so rigidly to recommend Devotion, with all its Ornaments, as to exclude all Manly Exercises, and Female Divertisements. Most considerable Men of Quality have fine Stables belonging to their

156 *The Protestant Monastery; Or,*  
their Seats, I should be glad to see them  
as well furnished with fine Horses, and  
more accomplished Riders. Hunting is  
indeed favours more of the Race of *Ephraim*  
than of *Jacob*, yet I doubt not but it may  
be moderately used very innocently. Shooting  
and Fencing are also both diverting  
and useful, fit Men to defend themselves  
and the Publick: And I had much rather  
hear good Musick, and see fine Dancing  
in the Persons of Qualities Houses I am  
visiting, than the harsh Ratling of Dice,  
and the Shuffling of Cards, all Night and  
Day. But I would have them both Re-  
formed. It is usual in several Gentle-  
men's Houses, that many of the Servants  
Play upon the Violin so well, as to mea-  
sure out a Dance for want of better Mu-  
sick. I wish they would also, or alto-  
gether so learn to Sing, and Play Anthems,  
and *Psalms*, and Spiritual Songs, as to  
make more Divine Harmony; rather Di-  
vine Hymns, than obscene Songs to *Bacchus*  
*Ceres*, *Priapus*. Musick is one of the most  
Divine Divertisements and Pleasures of  
Heaven and Earth. It is great pity it  
should be so Anti-Christianly profaned, to  
the commendation of Gluttony, Drunk-  
ennes and Debauchery.

Dancing

Dancing also is both a Manly, a Virtuous, and was, and is in *Greece*, a Religious Exercise; but as we use it to profane Tunes, of wicked and obscene Songs, it is rather a Support to Vice, Sin, and Wickedness, than an encouragement to Virtue, or so much as an innocent Divertisement.

Certainly, there are the most noble Themes in the World to be found in Scripture and History, for the best Poetry, the most delightful Musick, and consequently for the most sprightly measures of Activity. And why these should not take place of those in a Christian Kingdom and Society, is a Subject as much to be Admired as Condoled. Had this Light and Darkness been effectually separated, as Arch-Bishop *Land* designed, and endeavoured it in vain; I do not believe we had heard or seen so much Profanation of the *Lords Day*, as was before, and since in this Nation.

There are many other commendable Arts, and virtuous Sciences that might be Studied, Learned, and Practised among so great a number of Gentlemen, Persons, and Attendants, as are usually in Great Men's Houses; as Painting, Needle-work, Planting, Gardening, Carving, Turning, &c. of which there is no need to be particular,

ticular. I have heard say in the time  
 no longer ago than King *Charles I*, That  
 many Noblemen and Gentlemens Hou-  
 ses in the Country, were like Academies  
 where the Gentlemen and Women of  
 great Fortunes came for Education with those  
 of the Family; among which number was  
 the famous Sir *Beauvill Grandville* and his  
 Lady, Father and Mother of our pre-  
 sent Lord of *Bath*. And indeed no Man  
 should be in such a Family, without some  
 ingenious Art, virtuous Employment, or  
 useful Calling. It ever seemed to me very  
 unreasonable, that any should be bred up,  
 and live without some particular Calling  
 or Employment, either Divine, Civil or  
 Military, or some other Virtuous and Ho-  
 nest Craft, whereby (if by Providence  
 his own Misfortune, he happen'd to be  
 reduced to mean circumstances,) he may  
 be able to support himself, or Family,  
 need be, without the assistance of others,  
 which is the last extremity of the misfor-  
 tunes of this Life. And this we find all  
 wise Governments in ancient time did pro-  
 vide for. It was not below *St. Paul*, tho'  
 he was a *Roman*, and a Man of Quality,  
 to be also by occupation a Tent-maker.  
 The Grand Signiors of the *Ottoman Em-*  
 pire



to this day, are taught some handy-  
Craft Trade. And we find great Men  
among the *Roman Collegii Fabrorum*. And  
I cannot think it a discreet part of the  
Trade of this World, to count Men less  
Noble or Gentle, by being bred up in  
various Trades, Employments or Callings.  
I am sure, whatever a Man thinks of him-  
self, or is esteem'd, by the custom of these  
later Ages, (which I take to be the do-  
minion of the World,) a Man must be  
more valuable in the World, and to him-  
self, that can employ himself, and be  
helpful to others, than he who neither  
can help himself, nor others. Tho' I  
do not say but a Man whose Predeces-  
sors have left him a plentiful Fortune, may  
valiantly employ himself in the manage-  
ment of that; and so may not have need  
of a particular Calling; yet such of them,  
who by their Studies in the Laws of God,  
and their Countries, in Military Arts or  
Discipline, and thereby fit themselves for  
Employment, in Church and State, seem  
to be mounted many steps higher in degree  
of real worth than those, who have alto-  
gether neglected the acquiring such Ac-  
complishments.

I think it not material to distinguish the Nobility from the Gentry in this Monastick Concern; for in this Nation there are of the Private Gentry, as considerable Estates, with the Circumstances thereof, Great Houses, Attendants and Equipage as many of the Nobility enjoy; and some of the Nobility have less Revenues, and the Incumbrances thereof, than some of the Gentry.

Therefore, as their Incumbrances are less, so much the more leisure they have to attend on Divine Affairs.

Among these there are few, but their liberal Education hath been such, as sufficiently accomplish them to be their own Chaplains, if their circumstances will not conveniently permit them to make a competent allowance to a Person of the Sacred Function.

For the Primogeniture was anciently and is still a sufficient Title to the Priesthood over his own House. And no doubt but all Lay-men are Priests, so far as to offer up Prayers and Intercessions, and Thanksgivings, tho' not to celebrate Sacraments, with their Families. For this is the business of the General of our Order, the Priest, and Father of the Parish.

And I do not doubt but Ladys, who are Virgins and Widows may do the same in their own Houses in private, with their Domesticks, if they cannot have the convenience of a Chaplain to do it; tho' they are not permitted by *St. Paul*, to speak in the Publick Assemblies of the Church. but to Pray so, and Praise God in Private; in their Private Families, is undoubtedly every Pious Christians Priviledge, whether Male or Female. As the Practice before the Law, under the Law, and since the Law, doth sufficiently warrant.

*Of Watching.*

I should have recommended *Watching* unto *Prayer* and *Fasting*, as Christian Exercises, worthy the Practice of all Men. As we find all Holy and Devout Men and Women, of Old, both Jews and Christians to have exercised themselves therein, with great commendation in the word of God. But I think they have most need to be put in Mind of these things, who live in greatest Plenty and Prosperity. As they who are most pamper'd, have most need of Bodily Exercise.

*Our Saviour* advises us to Watch and Pray, lest we enter into Temptation. And

182 *The Protestant Monastery; Or,*  
what he said unto his Disciples, he tells  
us he said unto all, *Watch*, Mar. 13.  
37. That in whatsoever Hour our Lord  
cometh, whether at Midnight, or at  
cock-crowing he might find us in expecta-  
tion of his coming, and prepared to receive  
him. This Precept he recommended, not  
without his own example, for he employ-  
ed whole Nights in Prayer.

We find the Apostles also at Midnight  
singing of *Psalms*, and Praising God even  
in Prisons, *Acts*. 16. 25. And in their imita-  
tion we find the Primitive Christians, had  
their Midnight Devotions, as well as Vi-  
gils, of whole Nights: And to this day,  
most of the *Eastern* and *African* Churches  
have the same. And the names of Vigils,  
or Watches still remain in our *Common-  
Prayer Books*; but the Practice of them no  
where among us, that I ever observed. It  
is a wonder to me, that Watching unto  
Prayer should be so generally neglected  
among the *Protestants*, as, ever since the  
Reformation, it every where hath been,  
for any thing appears in practice to the  
contrary. I am sure this should be Re-  
formed, if we will follow the Scriptures,  
the Apostolick, Primitive, and Universal  
Church. For *St. Paul* reckons Watching of-

among his Exercises of Patience. And  
 St. James bids us *be sober, and watch unto*  
*prayer.* This careless negligence amongst  
 us, seems very like those times our Savi-  
 our speaks of, at his coming at Midnight,  
 and finding both the Wise and Foolish  
 Virgins asleep, in a Spiritual Sense. God  
 Grant we may be found among the former,  
 and not the later. But to be sure to be  
 so, is to follow the Example of Christ and  
 his Apostles in every good Way, Word,  
 and Work. As in the next place we find  
*Washing* often annexed to *Prayer*, so do  
 we likewise *Fasting*.

*Fasting.*

Solemn *Fasting* is appointed by God in the  
 Old Testament *Zech. 8. 19. Lev. 16. 29.* And  
 upon extraordinary occasions of Calamity  
 was oftner practiced than appointed. Pri-  
 vate *Fasting* was practised among the Jews  
 by devout Men, though ill Men often made  
 ill use of it, upon evil and hypocritical  
 Accounts, to ill purposes and ends; For  
 we find *David* Fasted when he was afflict-  
 ed, *2 Sam. 12. 16.* and several others in  
 the Old Testament. And in the New, *Anna*  
 the Prophetess, the Daughter of *Phannuel*  
 is highly commended for this part of Devo-



164 *The Protestant Monastery; Or,*  
*tion. And she was a Widow of about four-*  
*score years; which departed not from the Tem-*  
*ple; but served God with Fasting and Prayer*  
*night and day, Luke 2. 36.*

Therefore when our Saviour discom-  
mends the frequent Fastings of the Phari-  
sces, he doth not blame, much less abro-  
gate the thing it self, no more than Pray-  
ers, but their manner and end of doing  
both; to wit, in Hypocrisie, to be seen  
of Men, and to devour Widows Houses. For  
he not only corrects their abuse of it, but  
shews and appoints how it shall be done  
to please God, to wit, Privately without  
ostentation, *Mat. 6. 17, 18.* But thou when  
thou fastest, anoint thy head, and wash thy face;  
that thou appear not unto men to fast, but un-  
to thy Father which is in secret; and thy Fa-  
ther which seeth in secret shall reward thee  
openly.

So he tells the Apostles, that tho' then  
they did not, nor could not Fast while the  
Bridegroom was with them; yet the days would  
come when the Bridegroom should be taken  
from them; And then they should fast in those  
days. *Mat. 15. Mark 2. 20.*

When Christ the Bridegroom was taken  
from the Apostles, we then find them in  
Fastings often, *2 Cor. 11. 27.*

And



And that for many good Ends. To ap-  
 prehend themselves, 2 Cor. 6. 5. To keep their  
 body under, and bring it into subjection, 1 Cor.  
 9. 27. Upon the account of Continency, 1 Cor.  
 7. 5. In ministring to the Lord, Acts 13. 2, 3.  
 For ordination in Holy Orders, Acts 14. 23.  
 And for Devotion, Devout Discipline in  
 Prayer. Of which the Devout Centurion is  
 commended Example in the Acts 13. v. 30.

The Primitive Church and Fathers una-  
 nimously interpret those words, *Then they  
 all fast in those days*, to be spoken as in  
 general after his Ascension into Heaven,  
 particularly to those times of the year  
 in which he suffer'd, and was taken from  
 them. And thereupon was established the  
 Annual Fast of the 40 Days of *Lent*, and  
 the Weekly Fasts of Wednesday and Fri-  
 day. Wednesday, because our Lord was  
 betrayed on that day by *Judas*; and Fri-  
 day, because on that day he was Cruci-  
 fixed to Death by the hands of wicked  
 Men. The Greek Church constantly ob-  
 serve these times to this day; as Apo-  
 stolick Constitutions, for ought appears  
 to the contrary; and they are found in the  
 most Ancient Writings of the Primitive  
 Church. *Tertul. De Jejunis, Cap. 14, 15. Vide  
 Hieronym. ad Marcellan.*

166. *The Protestant Monastery ; Or,*

Among which, the Apostolic Canon the 69th, deservedly takes place, at least among the First, Cap. Ap. LXIX.

*If any Bishop, or Presbyter, or Deacon, or Reader, or Singer, doth not keep the Holy Quadragesimal Fast of Easter, or the fourth Day of the Week, or the Parasceve, i. e. the sixth Day, unless he be hindered by Corporal weakness, let him be deposed; if he be a Lay-man, let him be Excommunicated.* The matter of this Canon is so well confirmed by concurrent Antiquity, that I know nothing better.

*Eusebius* shews us, that about the Year 191, in the Reign of *Commodus*, that several Bishops from all parts of the World, about the controversy of *Easter*, decreed, that the Memory of the Resurrection should be celebrated only on that Day of the week our Lord arose from the dead upon, and that the Pascal Fast should not be concluded until that Day. He names several Epistles of Eminent Bishops of several parts of the World that were extant in his

time concerning this. *Tertullian*, *De Jejuniis*. after he was a *Montanist* according to *Cap. 14. 15.* knowledg'd the Orthodox did Fast, besides the Paschal Fast, those Days on which the Bridegroom was taken away. And calls the Fasts of Wednesday and Friday

day Half Fasts, because they concluded at  
the 8th Hour. Origen says, *Ha-* Origen: ap-  
*temus Quadragesima dies Jejuni-* in Leviticum  
*consecratos.* We have the 10th Ham.  
Days of Lent consecrated to Fastings.  
It is needless to cite any more Authors of  
the succeeding Centuries, in a matter so  
plain: but those who desire to enlarge  
this Subject, may do it more amply and  
accurately, by the assistance of the very  
Reverend and Pious Dr. Beveridge's Learned  
Annotations on this Apostolick Canon.  
I am sorry to see this Apostolick Institu-  
tion so much neglected; I say not by the  
generality of Protestants, but by even the  
Apostolical Church, and Clergy of this  
Nation, I could wish they were more ex-  
emplary herein. I fear, if Men under-  
stood, that Abstinence and Fasting were  
as necessary for the Health of their Bo-  
dies, as I am confident it would prove, if  
used to those Holy Ends the Word of God  
directs, to Health of their Souls, it would  
be more frequented than it is. And truly  
I think that those who live in most Plenity,  
have the greatest need of this part of Pi-  
ous Discipline, for the sake both of their  
Souls and Bodies, who lie under the great-  
er Temptations of Gluttony and Drunk-  
ennes; with all the evil consequences of

168 *The Protestant Monastery; Or,*  
Luxury, both to Soul and Body. I am  
sure it would be good exercise for them  
who would with *St. Paul*, know how to  
bear Want, as well as how to abound.  
And the richest Christian should know,  
that Riches make themselves wings,  
and fly away; and that they are assured  
that as they brought nothing into this  
World, so shall they carry nothing out of  
it. Which should make them consider  
not only how to use this World so as not  
to abuse it; but also to learn to make  
themselves Friends of the Mammon of un-  
righteousness, that when Mammon fails,  
those Friends may receive them into ever-  
lasting Habitations.

*Of Alms.*

Which is to be done, only by Acts of Mer-  
cy, and Liberality, to those in distress; which  
is the next Christian Virtue I would re-  
commend to those whom God hath Bless'd  
with Plenty, without Labour, and would  
study Christian Oeconomicks; whereby  
they might soon out-do the best Endowed  
Monasteries I have seen beyond Sea. Tho'  
I must own some of them, to be both Ci-  
vil and Liberal; but others are far enough  
from it, tho' very Rich.

*See Monsieur de Emiliens  
his Account of the Brethren  
of the Monastery of*

This kind of Charity consists in giving Alms to those in distress. In giving whole Medicines to their Neighbours of the meaner sort, and in Hospitality to all.

Tho' giving Alms to the poor is not all Charity (though it hath well nigh crossed the whole name of it among us) yet I doubt not but it is such a good part of it as will hide a great number of sins. Upon our having been good or bad Stewards, upon this account, will the pronouncing of Sentence, for or against us, proceed at the last Great Day. They are pronounced Blessed that have fed the Hungry, cloathed the Naked, and visited those in Prison or distress, with suitable Comforts and Refreshments. And they are pronounced Accursed, who have neglected or omitted those things. This is recommended to all God's faithful People, under the most endearing Expressions. It is sacrifice with which God is well pleased, Heb. 13. 16. It is said to be lent unto the Lord, with a promise of repayment, Prov. 19. 17. It is said to be laid up in the most secure Treasury, Mat. 6. 19, 20. It is called a good foundation, to wit of certain Hope, against the time to come, for the attainment



170 *The Protestant Monastery; Or,*  
*ment of eternal life.* Tim. 6. 17, 18, 19.

And is made in great measure expiatory.  
*Zacchaeus depending upon his repentance, that he*  
*would give half of his goods to the poor, Luke 19.*  
8. And the Apostle St. Peter, *That Charity*  
*should cover a multitude of sins, 1 Pet. 4. 8,* which  
I take to be meant principally of this part  
of it, which is Mercy: it being put after  
Sobriety and Watching unto Prayer, and  
before his Charge to use Hospitality with-  
out grudging. St. Cyprian declares, *that*  
*Prayer without Alms is ineffectual;* and cites  
*Tobit,* who says, by the Angels Discourse,  
*De Oratione* *Prayer is good with Fasting, and*  
*Dominica* *Alms.* And indeed the Angel  
Tob. 12. 9. says more of that in *Tobit.*

*For alms doth deliver from death, and shall*  
*purge away all sin. Those that exercise Alms*  
*and Righteousness, shall be filled with Life.*  
And therefore he shews at large, Alms  
should still accompany Prayer. Indeed,  
I see no good Work so much recom-  
mended as Alms, either in the Holy  
Scriptures, or Primitive Christian Fathers;  
nor so acceptable either to God or Man  
as this. And it is that Christian Virtue  
that is the most peculiar Province of those  
to whom God hath committed the dispen-  
sation of Plenty. But it is a Light that  
ought



Or,  
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## *Christian Oeconomicks. 171*

ought to shine in them, without Osten-  
tation, sincerely, and plentifully. It is  
not only to give a litle broken Meat at  
the Door, now and then, their Servants  
will not, or cannot eat; nor only a few  
farthings, or small Pocket-Money, squeeze-  
d from them by much importunity of  
the lusty Beggars, oftentimes rather ill-  
belov'd than well. But it is to endea-  
vour to know where real Want is, and to  
minister both suitable and sufficient Re-  
lief, as much as may be. According to  
real need, and their own Ability and Pow-  
er, according to what a Man hath, and  
not according to what a Man hath not;  
out of his own, and not out of other  
Men's Monies, as those may be said to  
do, who are very Liberal, but are in  
Debt.

### *Medicines.*

As a part of this, I would recommend the  
Study, and giving of Physick to poor neigh-  
bours, to those Rich Families who would  
practise Christian Oeconomicks. I would  
not have them venture above their skill,  
to minister Medicines, nor to hinder those  
whose Employment it is, and whose Study  
it hath been; But to have a Closet of  
well-

172 *The Protestant Monastery; Or,*  
well-approved and innocent Medicines,  
Salves, and Ointments, to apply to ordi-  
nary Cases, among their poor Neigh-  
bours, either where no Physicians can be  
had, or where there is no Ability to pro-  
cure them. And in such Cases, it would  
often be great Charity in Rich Men, to  
send their own Physicians to the Poor,  
as it would be worthy of Christian Physi-  
cians to visit the Poor, *Gratis*, in Charity,  
as I have known some worthy Physicians  
Piously do; though others barbarously  
neglect it. I have known beyond Sea,  
Apothecaries Shops maintained on pur-  
pose for the Poor: and I think it is a Pub-  
lick Charity worthy of imitation.

*Of Hospitality.*

Hospitality is the Third and Last Chri-  
stian Virtue, is Particularly to be recom-  
mended to those who enjoy Plenty, Lei-  
sure, and Ease. The Scriptures are full of  
excellent Examples and Injunctions of this  
kind. As *Abraham*, *Lot*, &c. Upon which  
Account it is *St. Paul* saith, *Be not forget-  
ful to entertain Strangers; for thereby some  
have entertained Angels unawares, Heb.*

*13. 2.*

*And*

And St. Peter bids us to use Hospitality to another, without grudging, 1 Pet. 4. 9. Hospitality is a Liberal Entertainment of all sorts of Men, at ones House, whether Neighbours or Strangers, with Kindness especially with Meat, Drink, and Lodgings. Hospitality is an excellent Christian Practice. *Rem Deo & Homini gratum*, say the Compilers of *Durham College Statutes*, *Well-pleasing to God and Man*. But it is so provided, if it be used in a Christian manner; provided, it do not degenerate into Ostentation, Prodigality, Luxury, or Debauchery. It must be Liberality without Prodigality, and only be Frugality without stingy Covetousness. A Hospitable Man should Entertain freely, without constraint, with a plentiful Table without Luxury; with a sufficiency of Meat and Drink, without constraining, or unseasonably importing his Guest to Gluttony or Drunkenness, as the manner of too many nowadays is; turning Hospitality into Debauchery. This I am sure is not Moral, much less Christian Hospitality, which transgresses the Laws of God and Man.

The

The Inns, Taverns, and Alehouses of this Nation are egregious Examples of these kinds of Excess. They are convenient, both for Strangers and Travellers, that they may not be troublesome upon the Roads, or in the Towns; no Persons where they are unknown; but as they are managed, they are the greatest Seminaries of Debauchery in the World. The French and Italian Inns are managed with more Gravity and Sobriety. In Great Britain, where publick places of Entertainment are less frequent, and such as our Inns are altogether unknown; there that part of Hospitality, that is, Entertainment of Strangers, is more used than in the Western parts of the World. There, every where in Towns and Villages, Strangers are received with Kindness into their Houses; and are Lodged and Entertained with such things as they have with much Humanity, as I have often experimented; and thereby the defect of Inns is very well supplied. They have also Publick Buildings for Reception of Travellers, but but without other Entertainment than Lodging upon a Pavement, at most a Matt; the rest you must either bring or buy.

See Wheeler's  
Tr. v. 1. p. 192.

The

The *Grecian* Monasteries also Entertain Strangers very Christianly; and generally have an Apartment on purpose, they call *Lenodochion*: and so mould all such as fully or practise Hospitality; which if be Christian, it should be Entertain-ment that is Convenient, Courteous, free, without Constraint, Affectionate, and above all, Religious. Hospitable Entertainments should be like the Agapes, or Love-Feast of the Primitive Christians, accompanied and mixed with Devotions, Reading of God's Word, Singing of *Psalmes* and Hymns, Religious Songs, and Pious Discourses.

The Noblest Remains of this *English*, and I think I may say Christian Hospitality, is the Residential Entertainments of the Cathedral Church of *Durham*, where each Prebendary in his turn, Entertains with great Liberality the Poor, and Rich Neighbours and Strangers, with generous welcome, Christian Freedom, modest Deportment, good and plentiful Cheer, moderate Eating, and sober Drinking. They give God Thanks, read a Chapter in the midst, between the Courses; during which, all Men reverently uncover their Heads; and after Grace again, there



176 *The Protestant Monastery; Or,*

is seldom more drank than the *Poculum Charitatis*, or the *Love-Cup*, and the King's good *Health*; and then every one to his own Home, Business and Studies. Were such Hospitality practised by our Nobility and Gentry all over this plentiful Country, though not in so great a number and measure; I do not believe the Poor would increase so fast, nor the Rates for them run so high as they have done, since Hospitality hath waxed so cold, as it hath done for these several Years in this Nation; I say, since the time when every Nobleman's House in the Country was like the Court of a Prince, and every moderate Gentleman's Hospitality was Noble; when they were highly respected by their subordinate Neighbours, and their united Hearts able and willing to do God and their Country better service.

What remains then for us, if we will shew our selves, not only meer Men, but Christians; but to *Joshuah's* Resolution, to add *St. Peter's* Exhortation and Admonition, *i. e.* *As every man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God.*

O how Glorious would that Nation be,  
where each Nobleman's house were as an  
Academy of Virtuous Arts and Sciences,  
and a Palace of Christian Hospitality !  
whose Gentlemens Houses were so many  
Colledges of Prudent Conduct, Virtuous  
Education and Devotion ! And whose Pea-  
sants Cottages were such Monasteries of  
industrious Labour, mixed with such Di-  
vine Refreshments !

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N

*Forms*

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F O R M S  
O F  
P R A Y E R

For the Use of  
Private Families.

*For all the Hours of P R A Y E R*

B O T H

*Night and Day.*

Taken out of the  
COMMON PRAYER;

With other Inlargements.

*Which may be Abbreviated, or Inlarged, as  
more or less Time and Leisure will per-  
mit.*

FORMS  
OF  
PRAYER

For the Use of

Private Families

For all the Hours of the Day



Night and Morning

Taken out of the

COMMON PRAYER

With other instructions

and directions for the use of the same



# Forms of Prayer

## FOR

The use of a *Family*, and *Alone*,  
for all the Hours of Prayer in  
the Day.

### *The First Hour of Prayer.*

When the Family is up, and called together  
into a Chappel, or other decent Room, let  
the Master begin with some proper Sentence  
of the Holy Scripture, As,

**O** GOD thou art my God, early will  
I seek thee, *Psal. 63. 1.*

**O** Teach us so to number our days,  
that we may apply our Hearts unto Wis-  
dom, *Psal. 90. 12.*

The fool hath said in his Heart there  
is no God, *Psal. 14. 1.*

He that cometh unto God must believe  
N 3 that

that he is, and that he is a rewarder of all them that diligently seek him, *Heb. xi. 6.*

— For with the Heart Man believeth unto Righteousness, and with the Mouth confession is made unto Salvation. *Rom. x. 10.*

*A. Lord I believe, help thou mine unbelief, Mark 9. 24.*

*M.* Let us therefore make confession of our Christian Faith.

*A. All.*

*The Apostles Creed.*

**I** Believe in God the Father Almighty maker of Heaven and Earth, And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into Hell; the third day he rose again from the dead, he ascended into Heaven, and sitteth on the right hand of God, the Father Almighty, from thence he shall come to judge the Quick and the Dead.

I believe in the Holy Ghost, the Holy Catholick Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. *Amen.*

*M.* Ye say ye believe in God, ye do well, but we must know that even the Devils do the same and tremble. And that faith without

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without works is dead. As the Apostle  
St. James assures us, Cap. 2. 19. 20.

Let us therefore consider God's Holy Will and  
Commandments, so as to do them, Psal 103. 18.

For he hath caused them to be written  
for our Instruction, by his Holy Prophets,  
Apostles, and Evangelists; especially the  
20th Chapter of Exodus, Saying,

I am the Lord thy God, which brought  
thee out of the Land of Egypt, and out of  
the House of Bondage.

Thou shalt have none other Gods but me.

A. Lord have mercy upon us, and in-  
crease our hearts to keep this Law.

M. Thou shalt not make to thy self  
any graven Image, nor the likeness of any  
thing that is in Heaven above, or in the  
earth beneath, or in the water under the  
earth: thou shalt not bow down to them,  
nor worship them: for I the Lord thy  
God am a jealous God, and visit the sins  
of the Fathers upon the Children, unto  
the third and fourth generation of them  
that hate me, and shew mercy unto thou-  
sands in them that love me and keep my  
Commandments.

A. Lord have mercy upon us, &c.

M. Thou shalt not take the Name of  
the Lord thy God in vain: for the Lord

will not hold him guiltless that taketh his Name in vain.

*A. Lord have mercy upon us, &c.*

*M.* Remember that thou keep Holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattel and the Stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*A. Lord have mercy upon us, &c.*

*M.* Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.

*A. Lord have mercy upon us, &c.*

*M.* Thou shalt do no Murther.

*A. Lord have mercy upon us, &c.*

*M.* Thou shalt not commit Adultery.

*A. Lord have mercy upon us, &c.*

*M.* Thou shalt not steal.

*A. Lord have mercy upon us, &c.*

*M.* Thou shalt not bear false witness against thy neighbour.

*A. Lord have mercy upon us, &c.*

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M. Thou shalt not covet thy neighbours House, thou shalt not covet thy neighbours Wife, nor his Servant, nor his Ox, nor his Ass, nor any thing that is his.

A. Lord have mercy upon us, and write all thy Laws in our hearts we beseech thee.

Then,

If there be any other Commandment, is briefly comprehended in Love, for Love worketh no evil; Love therefore is the fulfilling of the Law.

Let us therefore love the Lord our God with all our Hearts, with all our Souls, with all our Powers, and with all our strength, both of Mind and Body, and Estate.

And let us love our Neighbours as our Selves. For on these two depend the whole Law and the Prophets.

A. It is meet right, and our bounden Duty so to do.

M. O come then, let us worship and fall down and kneel before the Lord our Maker, for he is the Lord our God and we are the People of his Pasture, and Sheep of his Hand.

Then let all present reverently bow down, kneel, and humbly worship God with Body and Soul.

M. Then

Then,

*M.* Then lift up your Hearts.*A.* We lift them up unto the Lord.*M.* Lord have mercy upon us.*A.* Christ have mercy upon us.*Together.* Lord have mercy upon us.

**O** Ur Father which art in Heaven, Hallowed be Thy Name, Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our Trespases as we forgive them that Trespase against us. And lead us not into Temptation, but deliver us from evil; For thine is the kingdom, and the power, and the glory, for ever and ever, *Amen.*

*M.* O Lord open thou our Lips.*A.* And our mouth shall shew forth thy praise.*M.* O God we have heard with our Ears, and our Fathers have declared unto us, the Noble Works thou didst in their days, and in the old time before them.*A.* O Lord arise, help, and deliver us for thine Honour.*M.* Glory be to the Father, and to the Son, and to the Holy Ghost.*A.* As it was in the beginning, is now, and



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ever shall be, world without end, Amen

Then if time will not permit, conclude  
with a Benediction.

The Grace of our Lord Jesus Christ,  
and the love of God, and the fel-  
lowship of the Holy Ghost, be with us  
evermore, Amen.

But when it may be, this Thanksgiving.

Almighty God, Father of all Mercies,  
we thine unworthy Servants, do  
thee most humble and hearty Thanks  
for all thy Goodness and loving Kindness  
to us, and to all Men; We bless thee  
for our Creation, Preservation, and all  
the Blessings of this Life; [particularly  
thy Mercies vouchsafed unto us this  
last night past, in preserving us from all  
ills and dangers of it.] But above  
all for thine inestimable Love in the  
Redemption of the World by our Lord  
Jesus Christ; for the means of Grace,  
and for the hope of Glory. And we be-  
seach thee give us that due sense of all  
thy Mercies, that our Hearts may be un-  
feignedly Thankful, and that we may  
show forth thy praise, not only with our  
Lips, but in our Lives, by giving up our  
selves to thy service, and by walking  
before

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before Thee in Holiness and Righteousness all our days, through Jesus Christ our Lord; to whom with Thee and the Holy Ghost be all Honour and Glory World without end, *Amen.*

*Then these Suffrages, after a small pause.*

*M.* O Lord hear our Prayers.

*A.* And let our Cry come unto thee.

*M.* O Lord shew thy mercy upon us.

*A.* And Grant us Thy Salvation.

*M.* O Lord Save the King, and all the Royal Family.

*A.* And mercifully hear us when we call upon thee.

*M.* Endue Thy Ministers with Righteousness.

*A.* And make Thy chosen People joyful.

*M.* O Lord save thy People.

*A.* And bless thine Inheritance.

*M.* From our Enemies defend us, O Christ.

*A.* And Graciously look upon our Afflictions.

*M.* Give peace in our time O Lord.

*A.* Because there is none other that fighteth for us, but only thou O God.

*M.* O God make clean our hearts within us.

*A.* And take not thy Holy Spirit from us.

*The*

*The*

*The General Collect*

O God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldest be pleased to make thyself known unto them; thy saying unto all Nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and of the Faith in unity of spirit, in the bond of Peace, and in righteousness of life. Finally we commit to thy Fatherly goodness all those who are any ways afflicted or distressed in mind, body, or estate, especially those for whom our Prayers are desired; that it may please thee to comfort and relieve them according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. Amen.

Or this Collect or Prayer for all conditions of Men; out of both the general Prayers.

**O** God the Creator and Preserver of all Mankind, we humbly beseech thee for all sorts and conditions of Men, that thou would be pleased to make thy ways known unto them; thy saving health unto all nations. More especially we pray for the good estate of the Catholick Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the Faith in unity of Spirit, in the bond of peace, and in righteousness of Life.

We beseech thee also to save and defend all Christian Kings, Princes, and Governors; especially thy servant *William* our King, and all the Royal Family. That under him we may be Godly and Quietly governed: And grant unto his whole Council, and all that are put in Authority under him, that they may truly and indifferently minister Justice, to the punishment

ment of wickedness and vice, and to  
maintenance of thy true Religion  
Vertue. Give grace, O Heavenly  
Father, to all Bishops and Curates, that  
they may both by their Life and Doctrine,  
forth thy true and lively word, and  
truly and duly administer the Holy Sa-  
craments: And to all thy people give  
Heavenly Grace; and especially to  
those here present, that with meek hearts  
due reverence they may hear and re-  
ceive thy Holy Word, truly serving thee  
in Holiness and Righteousness all the days  
of their life.

Wholly we commend to thy Fatherly good-  
ness all those who are any ways afflicted  
or distressed in mind, body, or estate, (espe-  
cially, &c.) that it may please thee to com-  
fort and relieve them according to their  
several necessities, giving them Patience  
in their Sufferings, and an happy issue  
out of all their afflictions. And this we  
pray for Jesus Christ his sake. *Amen.*

*Then the Morning Collect.*

O Lord our Heavenly Father, Al-  
mighty and everlasting God, who  
safely brought us to the beginning of  
this

this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

**P**revent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

**O** God whose nature and Property is ever to have mercy and forgive, receive our humble petitions and praises, and though we be tied and bound with the Chains of our sins, yet let the pitifulness of thy great mercies loose us, for the honour of Jesus Christ our Mediator and Advocate.

2 Cor. 13. 14.

**T**he Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with us all evermore. *Amen.*



INLARGEMENTS.

As much time will permit, As on the  
Lords Days, Great Festivals, or Holidays,  
&c.

After the Sentences, Belief, Commandments,  
&c. All kneeling down.

Let this Inlargement follow.

A Confession.

IN the Name of our Lord Jesus Christ,  
thy only begotten Son, in whom thou  
art well pleased, our Blessed Saviour, and  
Redeemer, who hath assured us, that  
wherever two or three be gathered to-  
gether in his Name, there will he vouch-  
safe his Presence to be in the midst of  
them; and hath also promised that what-  
ever we ask Thee our Heavenly Father, in  
his Name, and for his sake, thou wilt be  
pleased to Grant it unto us;

We therefore thy most unworthy Ser-  
vants, O Father, Son, and Holy Ghost,  
one God Blessed for ever, in humble Con-  
fidence of these thy most Gracious Pro-  
mises, do prostrate our selves before the  
Throne of thy Grace, heartily acknow-  
leging our unworthiness of the least of  
thy Mercies, through our manifold Sins,  
O and

and Wickedness; which we have from time to time most ungratefully committed against thy Divine Majesty, in Thought, Word and Deed; But we do earnestly repent of them; and sincerely resolve by thy help for the future; to live a Godly, Righteous and Sober Life, conforming our selves to thy Holy Will, and Commandments.

And therefore we most earnestly beseech thee, to have compassion on our Infirmities, and for the Glory of thy Name sake to forgive us all that is past, to establish us in the Communion of thy Holy Spirit, and to Grant us such Grace and Favour in thy sight, that we may obtain such convenient and necessary things appertaining to his Life, of thy boundless Goodness, as thou knowest best and most needful for us; and in the world to come everlasting Rest with thee, even for the sake of Iesus Christ, our only Mediator, and Advocate, who in compassion to our Infirmities, who of our selves know not what to ask, nor how to ask as we ought, hath taught us in his Name, thus to address our Selves to thee our God, and Heavenly Father, and to pray unto thee, saying:

Our Father which art in Heaven, &c.

for the use of a Family, &c. 195

M. O Lord open thou our Lips.

A. And our Mouths shall shew forth thy praise.

M. O God we have heard with our ears, and our Fathers have declared unto us the Noble Works thou didst in their days, and in the old time before them.

A. O Lord arise, help us, and deliver us for thine Honour.

All Rise.

M. Glory be, &c.

A. As it was in the beginning, &c.

M. Praise ye the Lord.

A. The Lords Name be praised.

Then all Rising, may follow an Hymn of Praise, on a Psalm, as Psal. 63. or 19. A Chapter out of the Old Testament, according to the day of the Month, Psal. 136. or 148. A Chapter out of the Gospel in in the New Testament.

Then Benedicamus. Or, We praise thee O Lord.

Blessed be the Lord God of Israel: for he hath visited and redeemed his people;

And hath raised up a mighty Salvation for us: in the house of his Servant David;

As he spake by the Mouth of his Holy Prophets: which have been since the World began;

O 2

Prophets;

That we should be saved from our Enemies: and from the hands of all that hate us;

To perform the Mercy promised to our forefathers: and to remember his Holy Covenant;

To perform the Oath which he sware to our forefather Abraham: that he would give us;

That we being delivered out of the hands of our Enemies: might serve him without fear,

In Holiness and Righteousness before him: all the days of our life.

*Or, Te Deum laudamus.*

**W**E praise thee, O God: we acknowledge thee to be the Lord.

All the Earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry;

Holy, Holy, Holy: Lord God of Sabbath.

Heaven and Earth are full of the Majesty: of thy Glory.

The Glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The

*for the use of a Family, &c.* 197

The Noble Army of Martyrs: praise

The Holy Church throughout all the  
World: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine Honourable, True: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ:

Thou art the everlasting Son: of the  
Father.

When thou tookest upon thee to deli-  
ver Man: thou didst not abhor the Vir-  
gin's Womb.

When thou hadst overcome the sharp-  
ness of death: thou didst open the king-  
dom of Heaven to all Believers.

Thou sittest at the right hand of God:  
in the Glory of the Father.

We believe that thou shalt come: to be  
our Judge.

We therefore pray thee, help thy Ser-  
vants: whom thou hast redeemed with  
thy precious Blood.

Make them to be numbred with thy  
Saints: in Glory everlasting.

O Lord, save thy People: and bless  
thine heritage.

Govern them: and lift them up for ever.

Day by Day: we Magnifythee;

And we worship thy Name: ever world without end.

Vouchsafe, O Lord: to keep us this day without Sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy Mercy lighten upon us: as our trust is in thee.

Lord, in thee have I trusted: let me never be confounded.

*Then,*

*M.* The Lord be with you.

*A.* And with thy Spirit.

*M.* O Magnify the Lord our God; fall down before his footstool, for the Lord our God is Holy.

*Then all kneeling, as follows:*

O Holy, Blessed and Glorious Trinity, Three Persons and One God, of the same Divine Substance, all Powerful, every Present, Knowing all things, in Glory Equal, in Majesty Co-Eternal.

We Praise thee, we Magnify thee, we give most hearty Thanks unto thee, we worship and adore thine infinite Majesty, acknowledging thee to be that wonderful, great, good, and incomprehensible Being, to whom belongeth Glory, Power, Might, Majesty,



Majesty, and Dominion, for ever and ever.

We Bless thee for our Creation, Preservation, and all the Blessings of this Life. Especially for thy Mercies vouchsafed to us this Night past, in preserving us from all the perils, and dangers of it, that thou hast refreshed our wearied Bodies, by sweet and comfortable sleep; and that thou hast raised us up again to joyce before thee, in Health, Happiness, and Prosperity.

But above all, for thine inestimable Love in the Redemption of the World, by our Lord and Saviour Jesus Christ, for the manifold means of Grace, by the operation of the Holy Spirit in this World, and for the sure and certain hopes of Glory in the World to come. And we humbly beseech thee to give us that due Sense of all thine inestimable Mercies, that our Hearts may be continually and unfeignedly thankful; and that we may shew forth thy Praise, not only with our Lips, but in our whole Lives and Conversions; by giving up our selves to thy Service, and walking before thee in Holiness and Righteousness all the days of our Lives. And as thou hast been pleased to add the

beginning of one day more, to those we have most sinfully, perversly, and unprofitably wasted; to guide, assist, and defend us, in this, and so many more as thou shalt be pleased to multiply to us; that all the World may know, that thou art our Saviour, and mighty Deliverer; by taking us into thine Almighty Protection this Day, by providing us such good things, as our frail Natures require, by preventing us in all our Doings; and furthering us with thy continual Help: that in all our Works begun, continued, and ended in thee, we may Glorify thy Holy Name, and finally by thy Mercy, obtain everlasting Life, through Jesus Christ our Lord. And whilst we sojourn here below, Bless us we most earnestly beseech thee with such Spiritual and Temporal Gifts and Endowments, as may render us happy Instruments of thy Glory, by setting forth thy Praise; profitable Members to whatsoever Society we belong to, and such as may every way be conducive to our Peace, Comfort, and Content in our Affairs, incident to this mortal Life.

O Grant

*for the use of a Family, &c.* 201

O Grant us the Wisdom of Serpents,  
with the innocency of the Dove; that we  
may walk in uprightness before thee in  
this crooked and perverse Generation. O  
Grant us clear and discerning Understand-  
ings in all things necessary to the pleasing  
or displeasing thee, tending to our own  
benefit or mischief; with upright Hearts,  
earnestly seeking to acquire the good, and  
to avoid the evil.

O that it might please thee, to bless  
us in the right use and comfortable en-  
joyment of all thy Gracious Dispensati-  
ons thou hast been pleased to make us  
 stewards over, whether of Mind, Body,  
or Estate.

In all our Spiritual Duties, Functions,  
and Ministrations, that we may conti-  
nually offer up unto thee an acceptable  
sacrifice of Praise and Thanksgiving.

In all our Callings, Studies and Endea-  
vours pleasing to thee, that our Labours  
be not in vain.

In the health of our Bodies, that we  
may rejoyce in thy Mercies.

In all our Affairs and Concerns with  
speed and good success, protecting our  
just Rights and Claims against the Craft  
and subtilty of wicked and unreasonable  
Men.

That

That it may please thee to bless all our Relations and Friends [*especially, those for whom our Prayers are desired,*] with thy Grace and Heavenly, and with Heavenly Happiness and Prosperity.

That it may please thee to have Mercy upon, and bless all Christian Kings, Princes and Governours, especially Our Gracious Sovereign Lord, K. *William* and all the Royal Family: Grant them Peace between themselves upon Earth, Victory over all thine, their, and our Enemies, with all Happiness and Prosperity here, and a Crown of Glory in the Heavens.

That it may please thee to Bless those whom thou hast appointed to Bless in thy Name: The Archbishops, Bishops, Priests and Deacons. [*Particularly, &c.*] O Grant that they may become burning and shining Lights, to scorch up all manner of wickedness before them, and to guide the Feet of us thy People into the way of Peace.

That it may please thee to bless all the Nobility, the Judges, and all other Magistrates, the Gentry and Commonalty of these Nations. That they may all in their several Stations and Callings, serve Thee

all see their God Devoutly; perform their  
duties Justly, Discreetly, and Mercifully,  
with the Honour and Glory, and the quiet  
Healings, Comfort and Content of thy Peo-  
ple; remembering always the great Ac-  
count they are to make to their Master  
King in Heaven, when he shall return from the  
right hand of thy Majesty on high, to  
judge every Man according to his Works.  
That it may please thee to Bless all  
Schools and Nurseries of useful Arts, Re-  
ligious Discipline, sound Doctrine, and  
true Piety; especially the Renowned  
Schools of our English Prophets, the  
Universities of this Land. Do thou build  
up these Master Builders upon the true Rock;  
let the work of the Lord prosper in their  
Hands; Let their Light shine over the  
whole Earth; Sanctify them, Govern them,  
and lift them up for ever.

Have Mercy upon all those who are any  
ways afflicted, or distressed, whether in Mind  
Body, or Estate. Sanctify thy Fatherly  
Correction to them; make them sensible  
that they may have deserved far worse at  
thy hands; that it is good for them to be  
afflicted, and in thine appointed time de-  
liver them out of all their Troubles, Ne-  
cessities and Distresses whatsoever.

Bless

Bless this Nation and the whole Church with the Spirit of Truth, Unity and Concord; extinguish Heresie, Schisme and Confusion; and establish sound Doctrine, Sincerity, Charity Decency and Order.

Have Mercy upon all Men, Grant them Ears to hear, and Eyes to see the things that belong to their Eternal Peace, before they be hid from their Eyes.

Have Mercy upon our Enemies, Persecutors and Slanderers, and so turn their Hearts that they may become our Friends at leastwise, so root out all Envy and Malice towards them, out of our Hearts, that we may do them all the good in our Power, but no evil.

These and whatever else thou of thy boundless Wisdom, knowest more needful for them, for us, and for thy whole Church, than we know for our selves, and of thine infinite Compassion art willing to give us far beyond what we can ask or think, we humbly beg of Thee for the alone sake, Merits and Satisfaction of Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all Honour, and Glory, for ever and ever, world without end. *Amen.*

*Thus,*



*Then,*

The Grace of our Lord Jesus, &c.

*Or,*

The Peace of God, &c.

*Or,*

O God the Father Bless and Preserve

us,

O God the Son, Love and Defend us.

O God the Holy Ghost, Sanctify and

up us, the rest of *this day*, henceforth

for evermore, *Amen.*

---

*Hora Tertial*

*Nine a Clock. In Private.*

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

**O** Ur Father which art in Heaven,  
&c.

O Lord open thou my Lips.

And my Mouth shall shew forth thy  
Praise.

Glory

Glory be to the Father, and to the Son  
and to the Holy Ghost;

As it was in the beginning, is now, and  
ever shall be: world without end,

*The 1st. Verse of the 146th Psalm.*

Praise the Lord O my Soul, while I  
live: and praise the Lord: yea, as long as I  
live, I will sing Praises unto my God.

For my Creation, Preservation,  
and all the Blessings of this Life; I Praise  
and Magnify thy Holy Name for ever.

But above all, for thine inestimable  
Love in the Redemption of me, and  
Mankind, by our Lord and Saviour  
Jesus Christ. I render thee all possible Praise  
and Thanksgiving, acknowledging thy  
Mercy herein, to be most Wonderful, Glori-  
ous, and Incomprehensible; Infinite  
exceeding my low Understanding, and  
weak Capacity, to render thee any Pro-  
portionable Gratitude for it.

Therefore I most earnestly beseech thee to  
accept of this my most humble Acknow-  
ledgment, that all I Have, and Am, and  
Can do, is Thine, and from Thee, and  
that I am thy most unprofitable Servant.

Gl  
On  
Anward

for the use of a Family, &c. 207

And therefore I most humbly beseech  
thee, not weighing my Merits, but par-  
doning mine Offences, to replenish my  
heart with thy Grace and Heavenly Be-  
diction; to make it an acceptable Ob-  
lation unto thee, through the spotless  
sacrifice once offered this Hour unto thee.

That with Angels, and Archangels,  
and all the Glorified Spirits above, I may  
truly Praise, Laud, and Magnify thy  
Name, for ever and ever.

For with the Patriarchs, Prophets and  
Apostles, the Saints, Martyrs, and Confi-  
ssors of thy Holy Church; I acknowledge  
and with my Heart, and confess with my  
mouth, that (*With profound Adoration.*)

Thou only art *Holy*, thou only art *Lord*,  
thou only O *Christ*, with the *Holy Ghost*,  
most High in the Glory of *GOD* the

*With profound Adoration.*

Hallelujah  
Hallelujah  
Hallelujah

Glory be to God in the Highest.

On Earth Peace and Good Will to-  
wards Men.

Glory

Glory be to the Father of our Lord Jesus Christ, even the Creator of all things visible and invisible.

Glory be to him that sitteth on the Throne.

And to the Lamb for evermore.

Glory be to the Holy of Holies.

And to the promised Comforter abiding with us for ever. *Amen.*

For thou only art Holy, thou only art the Lord, thou only, O Christ with the Holy Ghost, and most High with the Glory of God the Father.

O God the Father.

O God the Son. And,

O God the Holy Ghost;

Bless, Preserve, Sanctify and Keep me the rest of this day, henceforth and for ever. *Amen.*

*If you perform this whole Service kneeling, after you rise, you may finish by silent Adoration, or bowing the Body; and not abruptly and irreverently to haste away.*

*I have added no Service for the whole Family at this Hour, supposing Morning, Noon, and Night to be as often as a Private Family can meet together with convenience.*

For those that have leisure and convenience,  
the Hour of Publick Worship, which ought  
no small reason to be neglected, when it  
conveniently be attended,

### *Hora Sexta.*

Noon, either alone or with a Family,  
you can ordinarily use no better Prayer, than  
the Church Litany, according to the exam-  
ple of his Grace the Archbishop of Can-  
terbury at his Chappel at Lambeth: espe-  
cially on Mondays, Wednesdays and Fridays.  
Still begin with this, or the like Exhorta-  
tion.

**O** Come, let us turn unto the Lord  
our God; bewailing the wretched-  
ness, and sinfulness of our polluted Na-  
ture; the corruption and uncleanness of  
our Thoughts, and the unrighteousness,  
and deceitfulness of our Words, and the  
injustice and sinfulness of our Actions.

For tho' our God be a consuming Fire  
to the wicked: yet is he a God of Mer-

cy, and would not the death of a Sinner; but rather that he should turn from his wickedness, and live.

Therefore with unfeigned Sorrow for what is past, and stedfast resolution for the time to come, to serve, and love him, with all our Hearts, with all our Souls, and with all our Powers, both of Mind and Body; Let us fall down, and worship and adore his infinite Majesty, calling upon him for Mercy, in the Name, and for the Sake of his only Son our Blessed Lord and Saviour, our only High Priest: Sacrifice, and Propitiation for our Sins, our only Mediator and Advocate.

*When you think the Church Litany will be less proper for your occasions, or private Family, you may make use of this following.*

*A short Litany for a Private Family.*

**O** Holy Blessed and Glorious Trinity, Three Persons, One God, have Mercy upon us miserable Sinners.

*O Holy Blessed, &c.*

Remember not Lord our offences, nor the offences of our Fathers, neither take thou vengeance of our Sins; spare us good Lord, spare thy People, whom thou  
hast



*for the use of a Family, &c. 211*

alt Redeemed with thy most Precious  
lood, and be not angry with us for ever.

*Spare us Good Lord.*

From all Evil, and Mischief, from Sin,  
from the Crafts, and Assaults of the De-  
vil; from thy Wrath, and from Everlast-  
ing Damnation.

*Good Lord deliver us.*

From all Blindness of Heart, from Pride,  
vain Glory, and Hypocrisie; from Envy,  
Hatred and Malice, and all Uncharita-  
bilities,

*Good Lord, &c.*

From Fornication, and all other dead-  
ly Sins, from all the Deceits of the World,  
the Flesh, and the Devil,

*Good Lord, &c.*

From Lightning and Tempest; from  
Plague, Pestilence, and Famine; from Bat-  
tel, and Murder, and from sudden death.

*Good Lord, &c.*

From all Sedition, Privy Conspiracy,  
and Rebellion; from all false Doctrine,  
Heresie, and Schism; from hardness of  
Heart, and contempt of thy Word, and  
Commandments.

*Good Lord, &c.*

P 2

In

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In all time of our Tribulation, in all time of our Wealth, in the hour of Death, and in the day of Judgment.

*Good Lord, &c.*

By the mystery of thy Holy Incarnation, by thy Holy Nativity and Circumcision, by thy Baptism, Fasting, and Temptation.

*Good Lord, &c.*

By thine Agony, and bloody Sweat, by thy Cross and Passion, by thy precious Death, and Burial, by thy Glorious Resurrection, and Ascension, and by the coming of the Holy Ghost,

*Good Lord, &c.*

We Sinners do beseech thee to hear us O Lord God, and that it may please thee to Rule, and Govern thy Holy Church Universal, in the right way.

*We beseech thee to hear us Good Lord.*

That it may please thee to Bless and Defend all Christian Kings, Princes and Governors; especially thy Servant N. N. that under him we may be Godly, and quietly Governed.

*We beseech thee, &c.*

That

*for the use of a Family, &c. 213*

That it may please thee to Bless Catharine the Queen Dowager; her Royal Highness the Princess Ann of Denmark, and all the Royal Family.

*We beseech thee, &c.*

That it may please thee to Bless us of this Nation, and thy whole Church, with Learned, Wise, Religious, and Pious Clergy; whether they are Metropolitans, Bishops, Priests or Deacons.

*We beseech thee, &c.*

That it may please thee to Bless us, with a Just and Pious Magistracy. a Generous and Pious Nobility; a Valiant and Pious Gentry, and with an Obedient, and Pious Commonalty.

*We beseech thee, &c.*

That it may please thee to bless all our Kindred, Friends and Relations, with thy Grace, and Heavenly Benediction, and with Health, Happiness, and Prosperity.

*We beseech thee, &c.*

That it may please thee to comfort and relieve all thote who are any ways afflicted, or distressed, whether in Mind, Body

or Estate. (*Eſpecially*) [*Thoſe who now deſire our Prayers*] [*Thoſe at Sea in this tempeſtuous and ſtormy weather.*]

*We beſeech thee, &c.*

That it may pleaſe thee to have mercy upon all Men.

*We beſeech thee, &c.*

That it may pleaſe thee to have mercy upon our Enemies, Perſecutors, and Slanderers, and to turn their Hearts.

*We beſeech thee, &c.*

Finally, that it may pleaſe thee, to be favourable to us thine unworthy Servants here Aſſembled, in thy Faith and Fear.

*We beſeech thee, &c.*

That it may pleaſe thee to bleſs us in the right Uſe, and comfortable Enjoyment of all thy Gracious Diſpenſations, thou haſt been pleaſed to make us Stewards over, whether of Mind, Body, or Estate.

*We beſeech thee, &c.*

That it may pleaſe thee to Bleſs us in all our Spiritual Duties, Functions, and Miniſtrations.

*We beſeech thee, &c.*

That

*for the use of a Family, &c. 215*

That it may please thee to Bless us in  
all our Callings, Studies and Endeavours,  
pleasing to thee, that our Labours be not  
in vain. *We beseech thee, &c.*

That it may please thee to Bless us, in  
the Health of our Bodies, that we may re-  
joyce in thy Mercies.

*We beseech thee, &c.*

That it may please thee to Bless us in  
all our Affairs, and Concerns, with speed  
and good success, to protect our just  
Rights, and Claims against the craft and  
subtily of wicked, and unreasonable Men.

*We beseech thee, &c.*

That it may please thee to send and  
continue to us, such moderate, and sea-  
sonable weather, that we may receive the  
fruit of the Earth in due season.

*We beseech thee, &c.*

---

### *For Rain.*

[ 'That it may please thee in this our  
'necessity, to send us such moderate, and  
'refreshing Showers, as may water thy He-  
'ritage, now it is so dry. ]

*We beseech thee, &c.*

*For Fair Weather.*

[ 'That it may please thee upon this our  
 'hearty Sorrow for our misdeeds, to re-  
 'move this plague of Rain and Water from  
 'us, and make thy Sun to shine upon us,  
 'that the Fields may bring forth Corn, and  
 'the Earth Grass for the Cattle, and green  
 'Herbs for the use of Men.]

*We beseech thee, &c.*

That it may please thee to give us an  
 Heart to love and dread thee, and ob-  
 gently to live after thy Commandments.

*We beseech thee, &c.*

That it may please thee to give us true  
 Repentance, to forgive us all our Sins,  
 Negligences, Ignorance, and to endue  
 us with the Grace of thy Holy Spirit, to  
 amend our Lives according to thy Holy  
 Word.

*We beseech thee, &c.*

These and whatever else thou of thy bound-  
 less Goodness, knowest more needful for us  
 than we know for our selves, we humbly  
 beg of thee, for the alone sake, Merits  
 and satisfaction of Jesus Christ, the Right-



*for the use of a Family, &c. 217*

ous; who in compassion to our Infirmities, who of our selves know not what to ask for, nor how to ask as we ought, hath taught us in his Name, thus to Address our Selves to thee our God, and Heavenly Father, and to pray unto thee, saying,

*Our Father, &c.*

*After this as time will permit.*

O Lord open thou our Lips,  
And our Mouths shall shew forth thy Praise.

O God we have heard with our Ears,  
and our Fore-fathers have declared unto us, the Noble Works thou hast done in their days, and in the old time before them.

O Lord arise, help us, and deliver us  
for thine Honour.

Glory be to the Father, &c.

As it was in the Beginning, &c.

Praise ye the Lord.

The Lord's Name be praised.

*A Psalm of Thanksgiving, as Psalm 118.  
A Chapter out of the Proverbs, according to  
the day of the Month; so the whole Book will  
be.*

be read in a Month, Psal. 65. A Chapter  
out of the Gospel, Blessed be the Lord God  
Israel, to And thou Child. Belief. A Hymn  
or Sanctus, We Praise thee O God. Or,  
mighty God, Father of all mercies, &c. The  
conclude with the Prayer of St. Chrysostom  
Or, O God whose Nature and Property, &c.  
And the Benediction.

On Wednesdays, Fasting Days, and Days of  
Humiliation. You may very usefully read the  
Communion before the Litany, with some  
earnest Exhortation to Repentance; as this fol-  
lowing one, setting before us both God's Judge-  
ments and Mercies.

Mat. 4. 3.

It is written, Man shall not live by  
Bread alone, but by every word that pro-  
ceedeth out of the mouth of God.

For by his Word were the Heavens made  
the round World, and all that dwell there-  
in, and by the word of his Power, are  
both they and we preserved unto this day,  
Psal. 33. 6. Psal. 24. 1. Heb. 1. 3.

The word of the Lord also is quick and  
Powerful, and sharper than any two edged  
Sword, piercing even to the dividing a-  
sunder of Soul and Spirit, and of the  
Joints and Marrow; and is a discernor  
of

the Thoughts and intents of the  
art. *Heb. 4. 12.*

Let us therefore hearken unto his  
word, with fear and Reverence; to learn  
that he has thereby determined con-  
cerning us. For be it known unto you,  
that God doth therein set before you  
Life and Death; Blessing and Cur-  
se; leaving it to your choice, which  
you will be partakers of; whether of  
the cursed Actions, he resolveth to punish  
with Eternal Misery, and Confusion; Or  
with Blessed Fear, Love, Obedience, and Con-  
formity to his Righteous Laws and Holy  
Will; he hath assured us, he will reward,  
with an Eternal weight of Glory.

As you may plainly see, by this denoun-  
cing of God's Judgments, and Mercy, ta-  
ken out of the 27th Chapter of *Deuteronomy*;  
and the 5th Chapter of the Gospel accord-  
ing to *St. Matthew*; and other places of the  
Old and New Testament; for your Instru-  
ction, Reformation and Consolation.

To every Sentence of which you ought  
to say (*Amen*,) to shew your detestation  
of such wicked Actions, accursed before  
God and his Saints; as also to acknow-  
ledge your Duty, and to shew your wil-  
lingness, and resolution, to perform all  
those

those Blessed Deeds he hath laid before us as the conditions of his Mercy, and our Eternal Salvation. For the *Psalmist* says *Such as are blessed of God shall possess the Land and they that are cursed of him shall be rooted out.* Psal. 37. 22. And such are these.

Curfed is the Man that maketh any carved or molten Image to worship it. *Answ. Amen.*

Curfed is he that curseth Father or Mother. *Amen.*

Curfed is he that removeth his Neighbours Land-mark. *Amen.*

Curfed is he that maketh the Blind to go out of his way. *Amen.*

Curfed is he that perverteth the Judgment of the Stranger, the Poor, the Fatherless, and Widow. *Amen.*

Curfed is he that smiteth his Neighbour secretly. *Amen.*

Curfed is he that lieth with his Neighbours Wife. *Amen.*

Curfed is he that taketh a Reward to slay the Innocent. *Amen.*

Curfed is he that putterh his Trust in Man, and taketh Man for his Defence, and goeth from the Lord. *Amen.*

Curfed are the Unmerciful, Fornicators, Adulterers, Covetous Persons, Drunkards, and Extortioners. *Amen.*

*But,*

But,

Blessed is the Man that hath not lift  
his Hands unto Vanity; nor Sworn  
to deceive his Neighbours. *Amen.*

Blessed is the Man that hath not walk-  
ed in the Counsel of the Ungodly, nor  
been in the way of Sinners, nor sat in  
the seat of the Scornful. *Amen.*

Blessed are they that keep God's Testi-  
monies, and seek him with the whole  
heart. *Amen.*

Blessed are they that keep his Cove-  
nant, and think upon his Commandments  
to do them. *Amen.*

Blessed are they that fear the Lord, and  
walk in his ways. *Amen.*

Blessed is the Man that hath set his hope  
in the Lord, and hath not turned unto  
Lies. *Amen.*

Blessed is he whose delight is in the Law  
of the Lord; and in his Law doth exer-  
cise himself both Day and Night. *Amen.*

Blessed are those that are undefiled in  
the way, and which walk in the Law of  
the Lord. *Amen.*

Blessed is he that considereth the Poor,  
and the Needy; the Lord shall deliver him  
in time of trouble. *Amen.*

Blessed are the poor in Spirit, for theirs  
is the Kingdom of Heaven. *Amen.*

is the kingdom of Heaven. *Amen.*

Blessed are they which mourn, for they shall be comforted. *Amen.*

Blessed are the meek, for they shall inherit the Earth. *Amen.*

Blessed are they which Hunger and Thirst after Righteousness, for they shall be filled. *Amen.*

Blessed are the Merciful, for they shall obtain Mercy. *Amen.*

Blessed are the pure in Heart, for they shall see God. *Amen.*

Blessed are the Peace-makers, for they shall be called the Children of God. *Amen.*

Blessed are they which are persecuted for Righteousness sake, for theirs is the kingdom of Heaven. *Amen.*

Blessed are ye when Men shall revile you, and say all manner of evil against you falsely, for Christ's sake. *Amen.*

Blessed is the Man unto whom the Lord imputeth no Sin, and in whose Spirit is found no Guile. *Amen.*

Blessed are all those that believe in God the Father, who Created us and all the World; In God the Son who hath Redeemed us and all Mankind; In God the Holy Ghost, who Sanctifieth and Preserveth us, and the Elect People of God. *Amen.*

Blessed



Blessed are all they that fear God, that  
trust in him, that love him with all their  
Hearts, with all their Souls, with all their  
Strengths; and with all their Strengths; and  
love their Neighbours as themselves;  
and all those that turn from their evil  
ways unto the living God, and live a God-  
Righteous, and Sober Life. *Amen.*

Now that we may avoid the Curse of  
the Law, and God's dreadful Judgments  
coming over the Heads of all impeni-  
tent Sinners, and be made partakers of  
his Blessings, he hath most assuredly pro-  
vided, most bountifully provided, and  
graciously laid up, for all those that  
manifest their Love, and fear of him, by  
their Obedience to his Holy Will, and  
his Commandments; Let us turn unto the  
Father of our God; bewailing all our Sins, and  
iniquities past, and stedfastly purposing  
to receive his Grace, to live a Godly, Righteous,  
and Sober Life for the time to come; so  
that we find Favour in his sight; so may  
God approach with confidence before the  
throne of his Grace; And so therefore  
as we prostrate our selves before his Foot-  
stool, begging his Mercy, and forgive-  
ness of our Sins.

*Then*

Then let all kneel and Devoutly say the Litany as before.

On Tuesdays, Thursdays and Saturdays, and Festival Days, where a Divine Minister I should like the Common Service of the Church, which some Rubricks suppose to be used daily.

Or,

By Lay-Masters of Families.

This Communion, or Second Service for Family, at Noon. The Holy Bible and Prayer-Book lying upon the Table or Desk where Prayer useth to be said; after profound Adoration let the Master or Father &c. taking the Prayer-Book up in his Hand, say these Sentences of Scripture.

**O** Teach us so to number our days that we may apply our Hearts unto wisdom. *Psal. 90. 12.*

In the Evening and Morning, and at Noon-day will I pray; and that Instantly. *Psal. 55. 18.*

Then turning about to those present, say;

The Fool hath said in his Heart there is no God. *Psal. 14. 1.*

Without Faith it is impossible to please God

For he that cometh unto GOD  
believe that he Is, and that he is a  
Father of all them that diligently seek  
*Heb. 11. 6.*

For with the Heart Man believeth un-  
righteousness; and with the Mouth  
Confession is made unto Salvation, *Rom.*  
*10.*

Ans. *Lord I believe, help thou my unbelief.*  
*Mark 9. 24.*

Let us therefore make Confession  
of our Christian Faith.

*The Nicene Creed.*

*One Lord, One Christ, One Son of God.*

Believe in one God the Father Al-  
mighty, Maker of Heaven and Earth,  
of all things visible and invisible.

And in one Lord Jesus Christ, the only  
begotten Son of God, Begotten of his Fa-  
ther before all Worlds, God of God,  
Light of Light, very God, of very God,  
begotten, not made, Being of one Sub-  
stance with the Father, By whom all  
things were made: who for us Men, and  
our Salvation, came down from Hea-  
ven, and was incarnate by the Holy Ghost  
of the Virgin Mary, and was made Man,

And

And was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day he rose again according to the Scriptures, And ascended into Heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church, I acknowledge one Baptism for the remission of sins, and I look for the resurrection of the dead, And the life of the world to come, Amen.

*Then say as in the Morning.*

Ye say ye Believe in God, ye do well, but we must know that even Devils do the same, and tremble, and that Faith without Works is dead; As the Apostle St. James assures us, *James 2. 19, 20.*

Let us therefore consider God's Holy Will and Commandments, so as to do them, *Psal 103. 18.*

For he hath caused them to be written  
our instruction, by his Holy Prophets,  
Apostles, and Evangelists; especially in  
20th Chapter of *Exodus*, saying,  
I am the Lord thy God, which brought  
the out of the Land of Egypt, and out of  
the House of Bondage  
Thou shalt have no other Gods but me.  
A. Lord have mercy upon us, and in-  
crease our hearts to keep this Law, &c. As  
before, in Page 183.

Then say,

There be any other Commandment,  
briefly comprehended in Love, for  
it worketh no evil; Love therefore is  
the fulfilling of the Law.

Let us therefore love the Lord our God  
with all our Hearts, with all our Souls,  
with all our Powers, and with all our  
Strength, both of Mind and Body;  
And let us love our Neighbours as our  
Selves. For on these two depend the  
whole Law and the Prophets.

As it is meet right, and our bounden  
duty so to do.

M. O come then, let us worship and  
fall down and kneel before the Lord our  
Maker; for he is the Lord our God and

228c *Forms of Prayer*  
we are the People of his Pasture, and  
Sheep of his Hand.

*All kneeling.*

*O Christ hear us.*

*Ans. O Christ hear us.*

*Matt. Lord have mercy upon us.*

*A. Lord have mercy upon us.*

*M. Christ have mercy upon us.*

*AA. Christ have mercy upon us.*

*M. Lord have mercy upon us.*

*A. Christ have mercy upon us.*

**O** Ur Father which art in Heaven, Hal-  
lowed be Thy Name, Thy King-  
dom come, Thy Will be done in Earth  
as it is in Heaven. Give us this day our dai-  
ly bread. And forgive us our Trespases  
as we forgive them that Trespas against  
us. And lead us not into Temptation,  
but deliver us from evil: For thine is the  
kingdom, and the power, and the glory,  
for ever and ever, *Amen.*

*M. O Lord open thou our Lips.*

*A. And our mouth shall shew forth thy praise.*

*M. O God we have heard with our*

*Ears.*

*A. O Lord assist, help, and deliver us.*

*M. Glory be to the Father, etc.*

*A. A.*



for the use of a Family, &c. 229

A. As it was in the beginning, &c.

M. Praise ye the Lord.

A. The Lord's Name be praised.

all rising, sing or read a Psalm of Praise.

A. **Psalm**, or, 146. Then a Chapter out of the Proverbs, according to the day of the Month. So the whole will be read in a Month. Then **Psalm**, 69. Or, **Psalm**, 138.

A Chapter out of the Gospel; or a Paragraph of Christ's Sermon in the Mount, beginning the 5th, 6th, and 7th Chapter of Matthew; which being divided into Twenty, and being supplied with the four Institutions of the Sacrament in four Gospels. And some Doctrinal Portions out of St. Luke and St. John, may be read once every Month.

Then Blessed be the Lord God of Israel, &c.

A. a Chapter out of the Acts, Or Epistles. Then, My Soul doth Magnify the Lord. Or, The Hymn for Noon. Or, Sing the Sanctus, &c. by Dr. Child Or, Dr. Blow.

Then.

Mast. The Lord be with you.

A. And with thy Spirit.

M. O Magnify the Lord our God, and

230 *Forms of Prayer*  
fall down before his footstool, for the  
Lord our God is Holy.

*Then all kneeling, say,*

*M. Glory be to God on High,*

*A. And on earth Peace, and Good Will to  
ward Men.*

*M. Glory be to the Father, and to  
the Son, and to the Holy Ghost.*

*A. As it was, is, and ever shall be.*

*Then on ordinary Days,*

*Allmighty God Father of all Mercies,  
we thine unworthy Servants. As before.  
Page 187.*

*Or, on Holidays,*

*We Praise thee O God, &c. as before.  
Page 196.*

*Then after a little pause for silent Adoration,  
with a fervent Mine, enflamed with Love,  
and Gratitude, proceed and say,*

*M. O Lord hear our Prayers.*

*A. And let our Cry come unto thee.*

*M. O Lord shew thy mercy upon us.*

*A. And Grant us Thy Salvation.*

*M. O Lord Save the King, and all the  
Royal Family.*

*A. And*

for the use of a Family, &c. 231

A. And mercifully hear us when we call  
thee.

M. Endue Thy Ministers with Righte-  
ness.

A. And make Thy chosen People joyful.

M. O Lord live thy People.

A. And bless thine Inheritance.

M. From our Enemies defend us, O

Lord.

A. And Graciously take upon our Afflictions.

M. Give peace in our time O Lord.

A. Because there is none other that fighteth

us, but only thou O God.

M. O God make clean our hearts

from all unrighteousness.

A. And take not thy Holy Spirit from us.

Then the Collect for the Week, or Day.

Then, Prevent us O Lord, &c. Page 92.

Then the General Prayer.

Almighty and everliving God, who

by thy Holy Apostle hast taught

us to make Prayers and Supplications,

and to give Thanks for all Men; we humbly

beseech thee most mercifully (to accept

our Alms and Oblations, and so receive

into our Prayers, which we offer unto

thy Divine Majesty, beseeching thee to

inspire

inspire continually the universal Church  
 with the Spirit of Truth, Unity, and Con-  
 cord: and Grant that all they thy whole  
 do confesse thy Holy Name, may abide  
 in the truth of thy Holy Word: and live  
 in Unity and Godly Love. We beseech  
 thee also to save and defend all Chri-  
 stian Kings, Princes, and Governours,  
 and especially thy Servant *William*  
 King, that under him we may be Godly  
 and quietly Governed: and Grant to  
 his whole Council, and to all that are  
 in Authority under him, that they may  
 truly and indifferently minister Justice, to  
 the punishment of wickedness and vice,  
 and to the maintenance of thy true Reli-  
 gion and Virtue. Give Grace, O Hea-  
 venly Father, to all Bishops and Curates,  
 that they may both by their Life and Do-  
 ctrine set forth thy true and lively Word,  
 and rightly and duly administer thy Ho-  
 ly Sacraments: And to all thy People give  
 thy Heavenly Grace; and especially to  
 this Congregation here present, that with  
 pure Heart and due Reverence they may  
 hear and receive thy Holy Word, truly  
 living thee in Holiness and Righteous-  
 ness all the days of their life. And we  
 most humbly beseech thee of thy Good-  
 ness,

*for the use of a Family, &c. 233*

O Lord, to comfort and succour all  
who in this transitory life are in  
trouble, sorrow, need, sickness, or any  
other adversity. And we also bless thy  
Name, for all thy Servants depart-  
ing this life in thy faith and fear; and be-  
seeching thee to give us Grace, so to fol-  
low their good examples, that with them  
we may be partakers of thy Heavenly  
Kingdom. Grant this, O Father, for  
Christ's sake our only Mediator and  
Advocate. *Amen.*

*Or,*

O God the Creator and Preserver, &c.  
*before, Page 189.*

*Or,*

*Both the General Prayers put together; as  
before, Page 190.*

Almighty God the fountain of all  
Wisdom, who knowest our necessi-  
ties before we ask, and our ignorance  
in asking; we beseech thee to have com-  
passion upon our infirmities; and those  
things which for our unworthiness we  
are not, and for our blindness we can-  
not ask, vouchsafe to give us for the wor-  
thiness

ministry of thy Son Jesus Christ our Lord  
*Amen.*

*A Final Benediction.*

**T**he Grace of our Lord Jesus Christ  
 and the love of God, and the  
 fellowship of the Holy Ghost, be with us  
 all evenmore, *Amen.*

*[Faint, mostly illegible text, possibly a prayer or benediction.]*

*[Faint, mostly illegible text, possibly a prayer or benediction.]*

*[Faint, mostly illegible text, possibly a prayer or benediction.]*

*[Faint, mostly illegible text, possibly a prayer or benediction.]*

*[Faint, mostly illegible text, possibly a prayer or benediction.]*



*Hora Nona.*

*At Clock eleven, Kneeling, or Bowing*

*the Body low.*

O Christ hear us; Lord have mercy  
upon us, &c.  
Our Father, &c.

Blessed Jesu, Son of the most High  
and my most Gracious, and most mer-  
ciful Father, who with Thee and the Ho-  
ly Ghost is one God, Blessed for ever.  
We worship and Adore thy Divine Majesty,  
acknowledging thy most wonderful Love,  
and Goodness to me and all Mankind,  
manifested in my Creation, after the like-  
ness of thine own Image, in capacity of  
wisdom, understanding, and immor-  
tality of my Soul; In my preservation  
until this time; notwithstanding my ma-  
nyfold Sins, Transgressions, continual Per-  
verseness, and Disobedience: In daily  
applying my necessities, with numerous  
blessings, and conveniences of this Life,  
notwithstanding my daily Ingratitude, and  
unprofitableness to thee,

But

But above all, in thy stupenduous Restauration of me and all Mankind, in terms of Grace and Favour with thee, by the Redemption of me miserable Slave, captivated and sold to work Sin, and wickedness, having by Disobedience thus corrupted and defac'd thy Divine Image.

O Blessed, and ever Blessed be thy Holy Name, who hath done such great things for me, whereof I rejoyce.

Even for thine Immaculate Conception, and Incarnation; for thy humble Nativity, and Circumcision; for thy Baptism, Fasting, and Temptation; and for thy Holy and exemplary Life, and Doctrine.

Glory be to thee O Lord most High, and praised be thy Holy Name for ever, and ever.

For thy bitter Agony, and bloody Sweat; for thy Cross and Passion; for thy precious Death and Burial; for thy Glorious Resurrection and Ascension; for thy continual Intercession at the Right Hand of the Majesty on High; and for thy sending down the Holy Ghost.

Let all things that have a Being, give Glory to Thee O GOD; Let all things that have a Being, Glorify thee in the Highest.

for the use of a Family, &c. 237

for the manifold means of Grace, thou  
appointed and establiſh'd to thy  
Church, in this World, and the ſure, and  
certain Hopes of Glory in the World to  
come, let all Nations Praise, and Magnify  
thee; and let all thy choſen Servants  
rejoyce, and Sing: For that the Day ſpring from on High  
has viſited us of theſe Nations of Great  
Brittain, and Ireland; that we who in  
the paſt ſate in Darkneſs, and the ſha-  
de of Death, have ſeen a Great Light;  
through the Bleſſed Reformation of this  
Church, from Spiritual Darkneſs, Ig-  
norance, and Superſtition.

Let this Nation Glorify thy Holy  
Name for ever; and this thy Church ce-  
lebrate thy Praiſes throughout all Ages.

For that thou haſt been moſt Graci-  
ouſly pleaſed, to communicate the Faith  
and Knowledge of theſe thine inestima-  
ble Mercies, to me the moſt unworthy  
of all thy Servants.

My Soul doth Magnify thee, O Lord,  
and my Spirit doth rejoyce in thee my  
Saviour.

For it is thou that haſt done it, and  
not me, my ſelf; it is thou alone that haſt  
done

done these great things for me, whereof  
rejoyce.

but most humbly beseech thee therefore  
my most Gracious, and most mighty  
viour, and Redeemer, to establish  
thy Grace, and Heavenly Benediction.

That with Angels, and Archangels, and  
all the Glorified Spirits above, I may  
Praise, Laud, and Magnify thy Holy  
Name for ever and ever.

That with Cherubins and Seraphims  
may continually cry,

Holy, Holy, Holy, Lord God of  
baths, who Art and Was, and Art to  
come.

For with the Patriarchs, Prophets, and  
Apostles, the Saints, Martyrs, and Confes-  
sors of thy Holy Church, I acknowledge  
with my Heart, and confess with my  
Mouth.

That Thou only art Holy, Thou only  
art Lord, Thou only O Christ, with the  
Holy Ghost, art most High in the Glory  
of God the Father.

{ Hallelujah 3 }  
{ Hallelujah 3 }  
{ Hallelujah 3 }

Glory be to God in the Highest, &c.

*Amen.*

The

## The First Watch.

Six a Clock at Night, if you find this an  
convenient Hour for the Assembling of  
your whole Family together, let it be begun  
with this short Devotion, by every one in  
private, wherever he is.

Lord have Mercy upon us, &c.

Our Father which art in Heaven,

&c.:

Lord open thou my Lips,

and my Mouth shall shew forth thy

&c.

Glory be to God in the Highest.

Earth Peace and Good Will towards

&c.

Glory be to the Father of our Lord Je-

Christ.

Thou the Creator of all things visible

and invisible. For it was Thou that ma-

de us, and not we our selves, we are

Thy People and Sheep of thy Pasture.

Thou hast not dealt with us according

to our Sins, nor rewarded us after our

iniquities. For thou hast sent thine only

begotten Son into the World, to redeem

us from all unrighteousness, from Sin, Death and De-

struction.

There-

Therefore all Honour and Glory, and  
 Might, and Majesty, and Dominion, be un-  
 to thee O Lord most High, Father Almighty,  
 maker of Heaven and Earth.

Glory be to him that sitteth on  
 Thrones.

And unto the Lamb for evermore.

For thou wast slain and hast Redeemed  
 us unto God by thy Blood, out of every  
 Kindred, and Tongue, and People, and  
 Nation.

Thou didst die for our Sins; and rise a-  
 gain for our Justification.

Thou art ascended on high, and hast  
 led Captivity Captive; and given Gifts  
 unto Men.

Thou hast sent thy Holy Spirit from the  
 Bosom of the Father, to abide with us for  
 ever.

Therefore all Honour, and Riches, and  
 Praise, and Power, and Dominion, be unto  
 him that sitteth on the Throne, and to the  
 Lord for evermore.

Glory be to the Holy of Holys.

And to the promised Comforter abiding  
 with us for ever.

For thou art the Lord and Giver of Life,  
 by thee we Live, Move, and have our Be-  
 ing: Thou dost Sanctify, Direct and Pres-



*for the use of a Family, &c.* 241

we us: Thou art our Consolation,  
the Father and the Son. Therefore  
to thee with the Father and the Son,  
God Blessed for ever, be rendered, as  
most due: All Honour, Glory, Power,  
Majesty, and Dominion, for ever  
ever, *Amen.*

Hallelujah! Hallelujah!

Hallelujah! Hallelujah!

Hallelujah! Hallelujah!

Hallelujah! Hallelujah!

Hallelujah! Hallelujah!

Hallelujah! Hallelujah!

Glory be to God in the highest.

On Earth Peace and good will towards

For Thou only art Holy, Thou only  
the Lord, Thou only O Christ with  
Holy Ghost art most high in the Glo-  
ry of God the Father.

R

*Second*

*Second Watch, or Midnight-Watch  
Nine at Night; or if that be too  
late, sooner.*

¶ This I take to be the most convenient  
Hour for the Evening Service of a Family,  
when all works and occupations of the day  
are finished, and all are most likely to be together  
of any time, and does naturally lead  
upon us for Devotions and Rest, both for  
our Souls and the Body.

## A Form of Prayer

Taken out of the

*Common Prayer-Book.*

*Which may be used in Part or in  
Whole as time will permit, either  
Night or Morning.*

*Beginning with a Sentence of Scripture. As,  
In the Evening thus.*

**W**atch and Pray that ye enter not  
into Temptation, *Matth. 26. 41.*

Be

*the use of a Family, &c.* 243

be sober, be vigilant, because your adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith. *1. Pet. 5. 8, 9.* Or, The end of all things is at hand; be therefore sober and watch unto Prayer, *1. Pet. 4. 7.*

*In the Morning, Thus,*

O God thou art my God, early will I praise Thee, *Psal. 63. 1.*

Awake thou that sleepest, arise from the Dead, and Christ shall give thee Light. Or, Awake to Righteousness and sin not, for some have not the knowledge of God: I speak to your shame, *1 Cor. 15.*

Or,

Christ is the Resurrection and the Life: who believeth in him though he were dead, yet shall he live; and whosoever loveth and believeth in him shall never die. *John 11. 25, 26.* *Always,*

Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are love-

ly

R 2

by whatsoever things are of good Report,  
if there be any: Virtue, and if there be  
any Praise think on these things. *Phil. 4. 8.*  
Now fear the Lord and serve him in  
Sincerity and Truth, and put away the  
Gods which your Fathers served on the  
other side of the flood, and in *Egypt*, and  
serve ye the Lord. But if it seem evil  
unto you to serve the Lord, choose ye the  
day whom ye will serve, but as for me  
and my house we will serve the Lord.  
*Joshua 24. 14. 15.*

*Answer.*

God forbid that we should forsake the  
Lord to serve other Gods.  
We will serve the Lord, he is our God.  
*Josh. 14. 16. 18.*

*Minister.*

O Come then let us worship and fall down  
and kneel before the Lord our Maker, for  
he is the Lord our God, and we are the  
People of his Pasture, and the Sheep  
of his Hand.



Prayer of Confession out of the  
Communion

O Most Mighty God and Merciful  
Father, who hast compassion upon  
Men, and hatest nothing that thou hast  
made, who wouldest not the death of a  
Sinner, but that he should rather turn  
from his Sin and be saved; mercifully for-  
give us our trespases; receive and com-  
fort us who are grieved and wearied with  
the burden of our sins. Thy property  
it always is to have mercy; to Thee only it  
pertaineth to forgive sins. Spare us  
therefore, good Lord, spare thy People  
whom thou hast Redeemed; enter not in  
judgment with thy Servants, who are  
on Earth, and miserable Sinners; but so-  
ber thy anger from us, who meekly  
acknowledge our vileness, and truly re-  
pent us of our faults, and so make haste  
to help us in this World, that we may  
live with Thee in the World to come,  
through Jesus Christ our Lord. *Amen.*

## A Prayer for Absolution, Ibid.

**O** Lord we beseech the mercifully hear our Prayers, and spare those who confess their Sins unto Thee that they whose Consciences by Sin are accused, by thy merciful pardon may be Absolved, through Jesus Christ our Lord Amen.

*Min.* O Christ hear us.

*Ans.* O Christ hear us.

*Min.* Lord have mercy upon us.

*Ans.* Lord have mercy upon us.

*Min.* Christ have mercy upon us.

*Ans.* Christ have mercy upon us.

*Min.* Lord have mercy upon us.

*Ans.* Lord have mercy upon us.

**O** UR Father, which art in Heaven hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that Trespas against us. And lead us not into Temptation. But deliver us from Evil. For thine is the Kingdom, and the Power,



for the use of a Family, &c. 247  
the Glory, for ever and ever.

*Min.* O Lord open thou our Lips.

*Ans.* And our Mouth shall shew forth thy  
praise.

*Min.* O God, we have heard with our  
ears, and our Fathers have declared unto  
us the noble Works that thou didst in  
our days, and in the old time before  
us.

*Ans.* O Lord, arise, help us, and deliver us  
from all our Enemies.

*Min.* Glory be to the Father, and to the  
Son, and to the Holy Ghost.

*Ans.* As it was in the beginning, is now,  
and ever shall be, World without end. Amen.

*Then,*

*Almighty God, Father of all Mer-*  
cies, &c. as before, pag. 187.

*Then the Suffrages.*

*Min.* O Lord hear our Prayers.

*Ans.* And let our cry come unto thee.

*Min.* O Lord shew thy Mercy upon

R 4

*Ans.*

*Ans.* And grant us thy Salvation.

*Min.* O Lord save the King.

*Ans.* And mercifully hear us when we call upon thee.

*Min.* Endue thy Ministers with Righteousness.

*Ans.* And make thy chosen People joyful.

*Min.* O Lord save thy People.

*Ans.* And bless thine Inheritance.

*Min.* From our Enemies defend us O Christ.

*Ans.* And Graciously look upon our Afflictions.

*Min.* Give Peace in our time O Lord.

*Ans.* Because there is none other that fighteth for us but only thou O God.

*Min.* O God make clean our Hearts within us.

*Ans.* And take not thy Holy Spirit from us.

Then,

O God the Creator and Preserver of all mankind, &c. as pag. 189, 190

A Prayer for the time of the day.

A final Prayer and Benediction.

As, Numb. 6. 24.

The Lord bless us and keep us.

25. The Lord make his face to shine  
on us, and be gracious unto us.

26. The Lord lift up his countenance  
on us, and give us Peace, both now  
and for evermore. Amen.

*This is the shortest Evening Service.*

When time will permit to be more large, it  
may be done thus.

After the Lord's Prayer and Doxologies;

Glory be, &c.

As it was, &c.

Psalm, as before.

Chapter out of the Old Testament for the  
Day and Time. Then another Psalm. Then  
another Chapter out of the New Testament  
in like manner, in order. Then, if Morn-  
ing, Blessed be the Lord God of Israel,  
as before. Or, My Soul doth Magnify,  
&c. Or, If Evening;

Nunc dimittis. &c.

Lord,

**L**ord, now lettest thou thy Servant depart in peace: according to thy Word.

For mine Eyes have seen thy Salvation,  
Which thou hast prepared: before the  
face of all People.

To be a Light to lighten the Gentiles:  
and to be the Glory of thy People Israel.

Glory be to the Father, and to the Son,  
and to the Holy Ghost;

As it was in the beginning, is now,  
and ever shall be: world without end.  
*Amen.*

*Then the Apostles Creed in the Morning.  
The Nicene at Noon. And, sometimes  
The Athanasian Creed in the Evening. Or,  
Ordinarily, the Apostles Creed.*

*The Athanasian Creed.*

**W**Hosoever will be saved: be-  
fore all things it is necessary  
that he hold the Catholick Faith.

Which Faith, except every one do keep  
whole and undefiled: without doubt he  
shall perish everlastingly.

And the Catholick Faith is this: That  
we worship one God in Trinity, and Tri-  
nity in Unity, Neither

for the use of a Family, &c. 251

Neither confounding the Persons: nor  
dividing the substance.

For there is one Person of the Father,  
another of the Son: and another of the  
Holy Ghost.

But the Godhead of the Father, of  
the Son, and of the Holy Ghost is all  
one: the Glory equal, the Majesty co-eter-

Such as the Father is, such is the Son:  
and such is the Holy Ghost.

The Father uncreate, the Son uncreate:  
and the Holy Ghost uncreate.

The Father incomprehensible, the Son  
incomprehensible: and the Holy Ghost  
incomprehensible.

The Father Eternal, the Son Eternal:  
and the Holy Ghost Eternal.

And yet they are not Three Eternals:  
but one Eternal.

As also there are not Three incompre-  
hensibles, nor three uncreated: but one  
uncreated, and one incomprehensible.

So likewise the Father is Almighty, the  
Son Almighty: and the Holy Ghost Al-  
mighty.

And yet they are not Three Almighty:  
but one Almighty.

So the Father is God, the Son is God:  
and the Holy Ghost is God. And



And yet they are not three Gods but one God.

So likewise the Father is Lord, the Son Lord: and the Holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we are compelled by the Christian verity: to acknowledge every Person by himself to be God and Lord;

So are we forbidden by the Catholick Religion: to say, there be three Gods or three Lords.

The Father is made of none: neither created, nor begotten.

The Son is of the Father alone: not made, nor created, but begotten.

The Holy Ghost is of the Father, and of the Son; neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other: none is greater, or less than another;

But the whole Three Persons are co-eternal together; and co-equal.

So that in all things, as is aforesaid: the Unity in Trinity, and the Trinity in Unity is to be worshipped. He



He therefore that will be saved: must  
think of the Trinity.

Furthermore, it is necessary to everlasting  
Salvation: that he also believe right-  
ly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe  
and confess: that our Lord Jesus Christ,  
the Son of God, is God, and Man;

God of the substance of the Father; be-  
fore the worlds: and Man of the  
substance of his Mother, born in the world;  
Perfect God, and perfect Man: of a rea-  
sonable Soul, and humane flesh substi-

Equal to the Father, as touching his  
Godhead: and inferior to the Father, as  
touching his Manhood.

Who although he be God, and Man:  
yet he is not two, but one Christ;

One, not by conversion of the Godhead  
into flesh: but by taking of the Manhood  
into God;

One altogether, not by confusion of  
substance: but by unity of Person.

For as the reasonable Soul and Flesh is  
one Man: so God and Man is one Christ.

Who suffer'd for our Salvation: de-  
scended into Hell, rose again the third  
day from the dead.

He

He ascended into Heaven, he sitteth at the right hand of the Father, God Almighty: from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their Bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the Catholick Faith: which except a Man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

*Then a Hymn for the time of the day. Or a Singing Psalm, or Anthem.*

*Then,*

*M.* The Lord be with you.

*A.* And with thy Spirit.

O Magnify the Lord our God, and fall down before his Foot-stool, for the Lord our God is Holy.

*Then, All kneeling.*

**A** Almighty God Father of all Mercies,  
*Ev. as before, Pa. 187.*

*Then*

for the use of a Family, &c. 255

Then the Suffrages, as before &c. Pa. 188.

O Lord hear our Prayers, &c.

Then these particular Collects, as time will  
permit.

*A Prayer for all Men.*

Merciful God, who hast made all  
Men, and hatest nothing that thou  
made, nor wouldest the death of a  
sinner, but rather that he should be con-  
verted and live; Have mercy upon all  
Men, Turks, Infidels, and Hereticks, and  
deliver them from all Ignorance, hardness  
of Heart, and contempt of thy Word;  
O so fetch them home, Blessed Lord, to  
thy Flock, that they may be saved among  
the remnant of the true Israelites, and be  
made one Fold under one Shepherd, Jesus  
Christ our Lord, who Liveth and Reigneth  
with thee, and the Holy Spirit, one God  
world without end. Amen.

*A Prayer for the Catechumeni.*

Almighty God, who shewest to them  
that be in Error, the light of thy  
truth, to the intent that they may return  
into

into the way of Righteousness; Grant  
to all them that are admitted into the  
fellowship of Christ's Religion, that they  
may eschew those things that are contrary  
to their profession; and follow  
such things as are agreeable to the same,  
through our Lord Jesus Christ. *Amen.*

*Prayers for the Faithful.*

*A Prayer for the Church.*

**O** Lord, we beseech thee to keep thy  
Church and Household continually  
in thy true Religion, that they who  
lean only upon the hope of thy Heavenly  
Grace, may evermore be defended by  
thy mighty Power, through Jesus Christ  
our Lord, *Amen.*

*A Prayer for all Estates of Men in  
the Church.*

**A** Almighty and everlasting God, by  
whose Spirit the whole Body  
of the Church is Governed and Sanctified,  
receive our Supplications and Prayers,  
which we offer before thee, for all estates  
of Men in thy Holy Church, especially,  
For all Christian Kings, Princes and Go-  
vernours; particularly, for our most Gracious  
Sovereign Lord and King, and all the Royal  
Family: For all Bishops, Priests and  
Deacons,

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they  
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n.  
acons, and all others in Spiritual and  
temporal Authority; that they, and eve-  
Member of the same, in his Vocation  
Ministry, may truly and Godly serve  
e; through our Lord and Saviour Jesus  
Christ. *Amen.*

*A Prayer for the People.*

O Lord, we beseech thee mercifully to  
receive the Prayers of thy People  
which call upon thee, and Grant that they  
may both perceive and know what things  
they ought to do; and also may have  
Grace and Power faithfully to fulfil the  
Commandments of thee, through Jesus Christ our Lord.  
*Amen.*

*Or,*

O Grant, we beseech thee, merciful Lord,  
to thy faithful People, Pardon and  
Forgiveness, that they may be cleansed from all  
their sins, and serve thee with a quiet  
conscience, and, through Jesus Christ our Lord.  
*Amen.*

*A Prayer for the Family.*

O Almighty God, we beseech thee Gra-  
tiously to behold this thy Family,  
in which our Lord Jesus Christ was con-  
secrated

tented to be betrayed, and given up into the hands of wicked Men, and to suffer death upon the Cross, who now Liveth and Reigneth with thee, and the Holy Ghost, ever one God, world without end, *Amen.*

*Prayers for Graces.*

**O** God, who declarest thy Almighty Power, most chiefly in shewing Mercy and Pity; mercifully Grant unto us such a measure of thy Grace, that we running the way of thy Commandments, may obtain thy Gracious promises, and be made partakers of thy Heavenly Treasure, through Jesus Christ our Lord. *Amen.*

*Or this,*

**L**ord of all Power and Might, who art the Giver of all good things; graft in our Hearts the love of thy Name; increase in us true Religion, nourish us with all Goodness, and of thy great Mercy keep us in the same, through Jesus Christ our Lord. *Amen.*



*A Prayer for Absolution of Sins.*

*If a Minister privately in his Family.*

**O** Lord we beseech thee, Absolve thy People from their Offences, that through thy bountiful Goodness we may all be deliver'd from the bands of those Sins, which by our frailty we have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our Blessed Lord and Saviour. *Amen.*

*A Prayer for Peace.*

**A**lmighty and everlasting Father, who dost Govern all things in Heaven and Earth: Mercifully hear the Supplications of thy People, and grant us thy Peace all the days of our life, through Jesus Christ our Lord. *Amen.*

*A Prayer against Dangers.*

**A**lmighty and everlasting God, mercifully look upon our Infirmities, and in all Dangers and Necessities, stretch forth thy Right Hand to help and defend us, through Jesus Christ our Lord. *Amen.*

*Against Temptations. For Morning Prayer.*

**O** God, who knowest us to be set in the midst of so many and great dangers,

gers, that by reason of the frailty of, our Nature, we cannot always stand upright; Grant to us such strength and protection, as may support us in all Dangers, and carry us through all Temptations, through Jesus Christ our Lord. *Amen.*

*Against Temptations. For Evening Prayer.*

**A**lmighty God, who see<sup>st</sup> that we have no Power of our selves; keep us both outwardly in our Souls, that we may be defended from all Adversities which may happen to the Body; and from all evil Thoughts which may assault and hurt the Soul, through Jesus Christ our Lord. *Amen.*

*For the Love of God.*

**O** God who hast prepared for them that love thee, such good things as pass Man's understanding; pour into our Hears such Love towards thee, that we loving thee above all things, may obtain thy Promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

*For the Fear of God.*

O Lord, who never failest to Help and Govern them whom thou dost bring in thy stedfast Fear and Love; keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual Fear, and Love of thy holy Name, through Jesus Christ our Lord. *Amen.*

*For Faith, Hope and Charity.*

Almighty and everlasting God, give unto us the increase of Faith, Hope, and Charity; and that we may obtain that which thou dost promise; make us to love that which thou dost Command, through Jesus Christ our Lord. *Amen.*

*A Prayer for the Evening.*

Lighten our Darkness, we beseech thee, O Lord, and by thy great Mercy defend us from all Perils and Dangers of this Night, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

*A Prayer for Morning.*

O Lord our Heavenly Father, Almighty and everlasting God, who  
S 3                      hast

hast safely brought us to the beginning of this day; defend us in the same by thy mighty Power, and Grant that this day we fall into no Sin, neither run into any kind of danger; but that all our doings may be ordered by thy Governance, to do always that is Righteous in thy sight, through Jesus Christ our Lord. Amen.

*A Final Prayer.*

**O** God, whose Nature and Property is ever to have Mercy, and to forgive; receive our humble Petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great Mercy loose us, for the Honour of Jesus Christ our Mediator and Advocate. Amen.

*Or this,*

**A** Almighty God, the fountain of all Wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness

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of thy Son Jesus Christ our Lord  
Amen.

*The Benediction.*

**T**He Grace of our Lord Jesus Christ,  
and the love of God, and the fel-  
lowship of the Holy Ghost be with us all  
evermore. *Amen.* Or,

*At Noon.*

**T**He Peace of God which passeth all  
understanding keep your hearts  
and minds in the knowledge and love of  
God, and of his Son Jesus Christ our Lord:  
and the blessing of God Almighty, the  
Father, the Son, and the Holy Ghost, be  
amongst you and remain with you always.  
*Amen.*

*Enlargements.*

**I** take this time generally, to have most  
leisure to enlarge upon the Service, especi-  
ally on the Lords Day, and other Holy  
Days set a-part to Gods Service.

**W**hen therefore all are called together, it is  
convenient to stand some little while in si-  
lence, to reflect upon the occurrences of the  
Day, to consider wherein we have done a-  
miss, what good we have omitted, and what  
ill we have committed.

*Then begin with these sentences of Scripture.*

**W**atch and Pray lest you enter into Temptation, *Matt. 26. 41.*

*Or,*

The end of all things is at Hand; be ye therefore sober and watch unto Prayer, *1 Pet. 4. 7.*

Now fear the Lord and serve him in sincerity and Truth, and put away the Gods which your Fathers served on the other side of the Flood, and in Egypt, and serve the Lord. But if it seem evil unto you to serve the Lord, choose you this day whom you will serve; but as for me and my house we will serve the Lord. *Joshua 24. 14, 15.*

Resolving with the Prophet *David* also that

*[Some part of the 101 Psalm.]*

I will walk in my house with a perfect heart.

I will take no wicked thing in hand.

There shall no deceitful person dwell in my house.

He that telleth lyes shall not tarry in my sight.

A Froward Heart shall depart from me. Whoso hath a proud look and high stomach, I will not suffer him.

*Mine*



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Mine Eyes look upon such as are faithful in the Land, that they may dwell with me.

Whoso leadeth a Godly life he shall be my Servant.

If therefore there be any thing that is good, any thing that is just, any thing that is pure, any thing that is holy, any thing that is of good report, any thing that is civil, kind, or obliging, I beseech you as my Brethren in Christ Jesus, to follow these things.

For he that doth otherwise can neither make good Master nor good Servant, good Parent nor good Child, good Husband nor good Wife, good Brother, Sister, or Fellow-servant, nor indeed can enjoy any real happiness here, much less hereafter in the World to come.

If you know these things happy are you if you do them.

Which that we may all do, and be forever blessed; O come let us worship and fall down and kneel before the Lord our Maker, humbly confessing our Sins, and transgressions past; and resolving for the future more effectually to perform our duties, both towards God, and Man, let us beg his Heavenly Benediction and Gracious

cious assistance, to our sincere endeavours  
so to do.

*Then all kneeling say.*

**O** Almighty God and most merciful Father, we acknowledge with our hearts and confess with our mouths, that we have sinned against Heaven, and before Thee, and are no more worthy to be called Thy Children. Our secret thoughts have been unclean, our words unrighteous, and our actions cloathed with wickedness, those things which we ought to have done, we have neglected and avoided; and those things which we ought not to have done, we have covered and, earnestly pursued, for which we have most justly deserved to be scourged by thy most severe and wrathful Indignation. But thou that art the God of Mercy, be Merciful to us miserable offenders, the most unworthy of all thy Creatures. O deal not with us according to our Sins, nor reward us after our Iniquities; but now we are come before Thee, weary and heavy laden with the burthen of our Sins and Transgressions, we most humbly beseech Thee, to grant us rest according to thy gracious promises declared unto us and all mankind, in the  
merits

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merits and full satisfaction of thy dear  
son Jesus Christ our Lord.

And to that end, we most humbly be-  
seach Thee, O Lord, for his sake, to  
grant us true repentance for all our Sins  
and Iniquities past, and such a portion of  
thy Grace and holy Spirit for the future,  
as may be sufficient to guide and direct  
us in all the Paths of Righteousness, and  
preserve our goings in thy ways, so that  
we may obtain full Absolution and Remis-  
sion for all our Transgressions past, so that  
those things may please thee which we  
do at this present, and that the rest of  
our Life hereafter, being pure and holy,  
we may at last, notwithstanding all the  
raging waves of the World, the Flesh and  
the Devil, safely arrive at the Haven of  
our hopes everlasting rest with thee.  
For thou art *Our Father, &c.*

O Lord open thou our Lips, &c.

O God we have heard, &c.

O Lord arise, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

*Then 146 Ps. Then a Chapter out of the Old  
Testament, Then as follows, Chanted or  
Read.*

*M. Hal-*

*M. Hallelujah.*

*A. Amen. Hallelujah.*

O God the Father of our Lord Jesus Christ: we worship thee, we adore thee and we sanctifie thy Holy Name.

Thou art the Creator of all things visible and invisible: Thou art the Maker of Heaven and Earth.

It was thou that mad'st us and not our selves; we are the People and Sheep of thy Pasture.

Thou art the God of *Abraham*, the God of *Isaac* and the God of *Jacob*; Thou art the holy one of *Israel*.

Thou art the high and mighty one that inhabitest Eternity: Thou art the King of all Kings, the Lord of all Lords, and the only Ruler of Princes.

Altho thou art so high, yet hast thou respect unto the lowly: But as for the proud thou beholdest them afar off.

Yet thou dealest not with us according to our Sins: nor rewardest us according to our Iniquities.

For thou hast performed the promises and Covenants thou madest to our Forefathers on thy part: tho we have so miserably

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ably neglected and broken them on

Even thy promises made by the mouths  
the Patriarchs and Prophets: from fal-  
*Adam* even to Holy *John the Baptist*.

Thou hast performed the Oath thou  
st swear: to our Fore-Father *Abraham*  
and his Seed for ever.

For thro' his Seed: thou hast blessed all  
Nations of the Earth.

Thou hast caused a Star to arise in *Ja-*  
and a great Light in *Israel*.

Thou didst not suffer the Scepter to de-  
scend from *Judah*, nor a Lawgiver from  
between his Feet: until *Shiloh* came, unto  
whom is the gathering together of the  
people.

Thou hast performed the Oath thou  
st Swear: to *David* in thy truth.

Thou hast made the root of *Jesse* to spring:  
his mighty branch to flourish.

Thou hast made a Virgin to Conceive:  
and her to bear a Son who knew no man.

Thou hast sent thine only begotten Son  
into the World: to redeem lost mankind  
from Sin, Death, and Destruction.

O God, who is like unto thee: who  
doest such wondrous things!

Glory

Glory be to the Father, &c.  
As it was in the beginning, &c.

*Then read a Portion of Scripture out of the  
Gospels; if it be the Lords Day, or Holy-  
day, read the Gospel appointed for the day.*

*Then as follows, Chanted or Read.*

*M. Hallelujah.*

*Answ. Amen. Hallelujah.*

**O** God the Son Redeemer of the World  
we Glorify thee, we Bless thee, we  
Thank thee, we Praise thee, and Magni-  
fy thy Holy Name.

Thou art the Root and Off-spring of  
David: Thou art the everlasting Son of  
the Father,

Thou art the Eternal Word: *Alpha and  
Omega*, the Beginning and End.

Thou art the Bright and Morning Sun.  
Thou art the Light of the World, and  
there is no Darkness.

Thou art High Priest for ever: after  
the Order of *Melchisedek*.

Thou art the Lamb of God: that  
takest away the sins of the World.

Thou art our Sacrifice: and Propri-  
tion for our Sins.

*Thou*



*for the use of a Family, &c.* 271

Thou art our prevailing Advocate:  
in the Father.

Thou art our continual Intercessor: and  
thy Mediator between God and Man.

Thou art our mighty Conqueror: who  
hast overcome the World for us.

Thou art our mighty Deliverer: by  
whom we escape Death.

For when thou undertookst to deliver  
man: thou didst not abhor the Virgins  
Tomb.

Thou endurest the Cross, and despi-  
sest the Shame: And when thou hadst  
overcome the sharpness of Death, thou  
didst open the kingdom of Heaven to all  
believers.

Thou art ascended on High, and hast  
taken Captivity Captive: and given Gifts  
unto Men.

Thou hast sent thy Holy Spirit from  
the Bosom of the Father, to abide with us  
ever.

Thou sittest at the Right Hand of God:  
in the Glory of the Father.

Thence we believe thou shalt return in  
Majesty: to Judge both the Living and the  
Dead.

O God, How Glorious art thou: in  
thy Works of Mercy and Wonder.

Glo-

Glory be, &c.

As it was, &c.

*Then a Chapier out of the Acts, or Epistles  
If it be the Lords-day, or Holiday, it may  
be the Epistle for the Day.*

*Then Say, or Chant.*

*M. Hallelujah.*

*A. Amen. Hallelujah.*

O God the Holy Ghost, the Promised Comforter : we Praise thee, we Magnify thee, we Rejoyce in thee, and we Sanctify thy Holy Name.

Thou art the Lord and giver of Life by thee we live, move, and have our Being.

Thou art our Sanctifier, and mighty Preserver : by whom we escape Death.

Thou art our Consolation : from the Father and the Son.

It was thou that spakest : by the Mouth of the Patriarchs and Prophets.

It was by thy Holy Unction that the Hearts of the Saints, Martyrs, and Confessours : were replenished with Holy Courage and Zeal.

By this Power that they were strengthened : to do Miracles, Signs and Wonders.

That they convinced the Ignorance of  
the and Prudent: and revealed Saving  
Knowledge to Babes and Sucklings,

By thy Divine Inspiration, and Holy  
Revelation: we shall become acceptable  
unto God.

By thy restraining Grace, and Gracious  
Assistance: we shall become more than  
Conquerors.

O be not grieved at our Infirmities:  
nor angry at our Frailties.

But cleanse us throughout: and make  
us thy Holy Temples, to abide in us for  
ever.

And shall we offer up unto thee: an ac-  
ceptable Sacrifice of Praise and Thanksgi-  
ving.

And shall thou replenish our Souls with  
Mercies; and satisfy our Hearts with  
Joyning.

O God, how excellent is thy Sacred  
Name: in all the World.

Glorious be, &c.

And was, &c.

Then the Creed.

T

Then

*Then an Anthem, Or, Hymn for the time  
Night, Or out of the Singing Psalms.*

*Then,*

*M. The Lord be with you in Mercy  
Peace, Truth, Grace, and everlasting  
Love.*

*A. And with thy Spirit.*

*Then,*

*O Praise the Lord with me, and let  
us Magnify his Name together, Psalm 134.*

*Then to the Three Great Festivals at  
all kneeling, Say or Chant.*

*The largest Offering of Praise.*

O Holy, Blessed, and Glorious Tri-  
ty, Three Persons, and One God; of the  
same Divine substance, All-powerful  
every where Present, Knowing all things  
in Glory equal, in Majesty Co-eternal.

We Praise thee, we Magnify thee, we  
give most hearty Thanks unto thee, we  
Worship and Adore thine infinite Majesty  
acknowledging thee to be that Wonderful  
Great, Good, Just, Merciful, Gracious  
and Incomprehensible Being; to whom  
belong

*for the use of a Family, &c. 275*

longerth all Honour, Glory, Power,  
Light, Majesty and Dominion, for ever  
and ever.

Thou art the only true GOD: and  
there is none other besides thee.

Thou art our God, and we'll Thank

Thou art our God, and we'll Praise

*M. For our Creation, Preservation, and*

*the Blessings of this Life:*

*A. Thy Holy Name be praised.*

For our Creation that we were made  
in, after the likeness of thine own  
Image, intellectual Beings, capable of  
Happiness, Glory, and Immortality: &c.

*Thy Holy Name, &c.*

For all thy Gracious Dispensations thou  
hast been pleased to make us Stewards  
of, whether of Mind, Body, or Estate:

*Thy Holy, &c.*

For that competency of Understanding  
thou hast conferred on us; and that we  
are not deprived of the use of our Rea-  
son, but that we are allowed manifold  
means for the daily improvement of it:

*Thy Holy, &c.*

For our Education in our Childhood  
under Virtuous, Prudent, and Religious  
Christian Parents:

*Thy Holy, &c.*

For all other means of Improvement of  
our Minds, by Reading, Studying, Hear-  
ing, Seeing and Observing the Precepts  
and Examples of Learned, Prudent, and  
Pious Men:

*Thy Holy, &c.*

For all the Honourable, Worthy, and  
Pious Men thou hast made our Acquaint-  
ance, Teachers, Relations, or Friends:

*Thy Holy, &c.*

For that competency of Health, Strength,  
Abilities, and Faculties of Body we  
present have and do enjoy, to our own  
and Neighbours Benefit, and thy Glory:

*Thy Holy, &c.*

For that competency of Estate and  
maintainance thy bounteous Provi-  
dence hath hitherto provided for us  
that we do not want our daily bread:

*Thy Holy, &c.*



*for the use of a Family, &c. 277*

For all the means thou hast put into  
hands of doing Good to our selves,  
and others:

*Thy Holy, &c.*

For that we have been sometimes fast-  
ned, and in Affliction under thy Fa-  
mily Correction:

*Thy Holy, &c.*

For our Preservation from, and Deli-  
verance out of a World of known, and  
unknown Dangers, both Ghastly and  
subtle:

*Thy Holy, &c.*

For that thou hast not punished us ac-  
cording to our Sins nor Rewards after our  
Iniquities:

*Thy Holy, &c.*

For our preservation in our Birth and  
Childhood, when we were altogether  
helpless:

*Thy Holy, &c.*

For our deliverance ever since out of  
all our deserved Dangers, Punishments  
and Afflictions, wherewith, for our Sins  
thou hast been pleased in Mercy to cor-  
rect us: .

*Thy Holy &c.*

For

For our deliverance out of divers kind  
of Diseases, Plagues and Perils by Land  
and by Water, Storms and Tempests,  
Robbers and Wolves, and every kind of  
the Enemy:

*Thy Holy, &c.*

Finally, for that thou hast broken our  
Bonds in sunder, and hast set our feet  
in a large Room:

*Thy Holy, &c.*

*M.* We Praise thee O God, we render  
thee all possible Praise and Thanksgiving  
for all thy Mercies, and Loving kind-  
ness continually bestowed upon us; but  
above all, for thy wonderful Love mani-  
fested to us and all Mankind, in the re-  
demption of the World, by our Lord  
and Saviour Jesus Christ:

*A.* *Glory be to thee, O Lord most Holy,  
And Praised, and Praised be thy Holy Name  
for ever and ever.*

For his immaculate Conception and  
Incarnation, his Humble Nativity,  
Circumcision, his Holy Baptizing Faith,  
and Temptation, and for his pure  
and exemplary Life and Doctrine: O

*Glory be to thee, &c.*

For his bitter Agony and bloody Sweat,  
his cruel Cross and dingy Passion,  
his precious Death and Burial, for  
his Glorious Resurrection and Ascension,  
and for the Gracious coming of the Holy  
Ghost.

*Glory be to thee, O Lord most High, &c.*

For the manifold means of Grace thou  
hast appointed, and established to thy  
Church in this World, and the sure and  
certain hopes of Glory in the World to  
come.

*Glory be, &c.*

For thy Holy Word written for  
the instruction of all Mankind, through-  
out all the Ages of the World. For  
thy Holy Sacraments ordain'd for our  
eternal means of Grace, and Edi-  
fication; and for the comfortable Admi-  
nistration of the same, by faithful Pastors,  
Teachers, and Ministers.

*Glory be, &c.*

For the Holy and exemplary Lives, Do-  
ctrines and Conversations of the Patri-  
archs, Prophets and Apostles; the Saints,  
Martyrs, and Confessors; and for all  
other Godly, Pious, Chast and Devout

Men and Women, Marriages and Virgins  
departed this Life, in thy true Faith  
Fear,

*Glory be to thee, &c.*

For that thou hast bring from an ill  
bath visited us of these Nations of  
*Britain and Ireland*, that we who in the  
past, *Sirey Darknes*, and in the shade  
of death through gross Ignorance and  
dangerous Superstition, have seen a great  
Light by the purity of the Gospel, and  
right, and due Administration of thy Ho-  
ly Sacraments, thou hast vouchsafed to  
Preached, Practised, and Celebrated  
in this thy Church.

*Glory be to thee, &c.*

Finally, for that thou hast been most  
Graciously pleased to communicate the  
Faith and Knowledge of these thine in-  
estimable Mercies to us thy most unwor-  
thy Servants here Assembled in thy true  
Faith and Fear,

*Glory be to thee, &c.*

M. Let all things that have a Being  
give Glory to thee O God!

A. Let all things that have a Being  
give thee in the Highest

for the use of a Family, &c. 281

M. Let all Nations Magnify and Praise

A. And let thy chosen People rejoyce and

M. Let this Nation glorify thy Holy  
Name for ever!

A. And this thy Church celebrate thy Praise  
throughout all Ages.

M. Let thy Priests be clothed with  
righteousness!

A. And let thy Saints Rejoyce and Sing.

M. Let the Souls of us thine unwor-  
thy Servants Magnify thee, O Lord!

A. And let our Spirits Rejoyce in thee our

M. For it is thou that hast done it, and  
not we our selves!

A. It is thou that hast done these great  
things for us, whereof we rejoyce.

M. Renew therefore, O Lord, a right  
and contrite Heart within us!

A. And take not thy Holy Spirit from us.

M. But replenish our Hearts with thy  
Grace, and Heavenly Benediction; that  
thy Angels and Archangels, and all the  
blessed Spirits above.

A. We may Praise, Laud, and Magnify thy  
Holy Name for ever and ever.

M. That with Cherubims and Seraphims  
we may continually cry!

Together

*Together.*

*Holy, Holy, Holy, Lord God of Sabaoth,  
who Art, and Was, and Art to come.*

*M.* For with the Patriarchs, Prophets,  
and Apostles, the Saints, Martyrs, and  
Confessors of thy Holy Church; we  
knowledge with our Hearts, and confesse  
with our Mouths; That,

*Together.*

*Thou only art Holy, thou only art the Lord,  
thou only O Christ, with the Holy Ghost,  
most high in the Glory of GOD the FATHER.  
Amen.*

*M.* Hallelujah.

*A.* Amen. Hallelujah.

*With profound Adoration in Soul and Body.*

*Then the Suffrages as before.*

*M.* O Lord hear our Prayers.

*A.* And let our Cry come unto thee.

*M.* O Lord shew thy Mercy upon us.

*A.* And Grant us thy Salvation.

*M.* O Lord Save the King, and all the  
Royal Family.



*the use of a Family, &c. 283*

*And mercifully hear us when we call.*

*Endue thy Ministers with Righte-*

*ness, and make thy chosen People joyful.*

*From our Enemies defend us, O*

*Lord, And Graciously look upon our Affliction.*

*O Lord, Save thy People,*

*And Bless thine Inheritance.*

*Give Peace in our time, O Lord.*

*Because there is none other that fighteth*  
*for us, but only thou, O God.*

*O God, make clean our Hearts*  
*within us.*

*And take not thy Holy Spirit from us.*

*Then the Collect for the Week or Day.*

*Then, Lighten our Darkness.*

*Then, one of the General Prayers, as be-*

*Then, a Final Prayer, and Benediction.*

*Or,*

*Immediately after Hallelujah, as follows:*

*When much time and leisure will permit.*

*Most Glorious, most Gracious,*  
*and most Adorable Lord God, Fa-*  
*ther of all Goodness, Loving-kindness, and*  
*Mercy,*

Mercy, from whose Eternal Throne Grace descendeth every good and perfect Gift; We most humbly beseech thee give us continually that due fence of thy Mercies, that our Hearts may be perpetually, and unfeignedly Thanked, and that we may shew forth thy Praise not only with our Lips, but in our whole Lives and Conversations; by giving our selves to thy service, and walking before thee in Holiness and Righteousness all the days of our life.

And as thou hast been pleased to bring us this day past, from evil of many accidents that might have happened to us to the great damage both of our Souls and Bodies; so we humbly beseech thee to continue such thine inestimable Mercies to us, that we may be always gratefully sensible, that thou art our Saviour and mighty Deliverer; by taking us under thine Almighty Protection this night, preserving us from all the Perils and Dangers of it, by granting us such moderate and refreshing sleep as may fit us for the Duties of the following day; by raising us again, if it be thy Blessed Will, to praise thee here below; and in thine appointed time, by receiving us into

Manifold

*the use of a Family, &c. 285*

from the pains of thine Eternal Rest hereafter;  
where there no night approacheth, where  
neither Sleep nor Slumber clo-  
seth up the Eyes from be-  
holding the perfect Beauty,  
and the Splendor of thy most Glori-  
ous Majesty, in the Beatifick Vision of  
thy Son and thy Christ. Where none can  
draw us from enjoying the full mea-  
sure of thy Love to be heaped upon all  
that Fear, Love, and Reverence thy  
Name.

And whilst we sojourn here below,  
may we most humbly beseech thee,  
to bestow such Spiritual and Temporal Gifts  
and Endowments, as may render us hap-  
py Instruments of thy Glory, by setting  
us up to thy Praise; profitable Members to  
that ever Society we belong to, and such  
as may every way conduce to our own  
Use, Comfort, and Content in our Af-  
fairs incident to this mortal Life.

Grant us the wisdom of the Serpent,  
and the innocency of the Dove.

Grant us clear and discerning Un-  
derstandings in all things necessary to the  
glorying or displeasing of thee; tending  
to our own Benefit or Mischief; with up-  
lifted Hearts, earnestly endeavouring to  
acquire

acquire the Good, and to avoid the Evil.

That it may please thee also to be  
us in the right use and comfortable en-  
joyment of all thy Gracious Dispensations,  
that thou hast been pleased to make  
Stewards over, whether of Mind, Body,  
Estate.

In all our Spiritual Duties, Exercises  
and Ministrations; that we may con-  
tinually offer up unto thee an acceptable  
Sacrifice of Praise and Thanksgiving.

In all our Callings, Studies and  
Vocations pleasing to thee, that our Labour  
be not in vain.

In the health of our Bodies; that  
we may rejoyce in thy Mercies.

In all our Affairs and Concerns,  
that we may have thy Speed and good success; protecting  
our just Rights and Claims against the Force  
and Subultry of wicked and unreasonable  
Men.

In all our Relations and Friends  
[Particularly, &c.] That it may please thee  
to Bless them with thy Grace and Hea-  
venly Benediction, and with Health,  
Happiness and Prosperity.

That it may please thee to Bless  
thy King a most Excellent Majesty, and all  
his Royal Relations, with Peace, Victory  
and Prosperity.

Glory here, and Eternal Bliss and Glory hereafter.

That it may please thee to Bless those whom thou hast appointed to Bless in thy Church, the most Reverend Arch-Bishops, the Right Reverend Bishops, with the rest of thy Reverend Clergy, Priests, Monks, and Convents, particularly, N. N. our common Religious Bishop, and N. N. our Pastor; That it may please thee to make them all become Burning and Shining Lights, to scorch up all manner of wickedness before them, and to guide the rest of this Great People, into the ways of Peace and true Godliness, leading to everlasting.

We Beseech thee also to Bless all the Nobility, Judges, Magistrates, Gentry, and Commonalty of this Nation. That they may all in their several Stations and Callings, serve thee their God Devoutly; discharge their Duties justly, discreetly, and Mercifully; to thy Honour and Glory, and the Quiet, Peace, Comfort and Welfare of thy People.

That it may please thee to water with thy Grace and Heavenly Benediction, all Schools and Nurseries of useful Arts, Religion, Discipline, Sound Doctrine, and true

that Party; more especially the Universities, the Renowned Schools of Learning, and the Prophets.

Have mercy upon all those who in any way are afflicted, distressed, or afflicted in Mind, Body, or Estate.

That it may please thee to make them sensible that they have deserved for wrong at thy hands; that it is good for them to be afflicted; grant them strength to suffer their afflictions with patience; and in thy good time deliver them out of their troubles, necessities, and distresses whatsoever.

Bless this Nation and thy whole Church with a Spirit of Truth, Unity, and Concord.

Have mercy upon all Men; Have mercy upon our Enemies, Persecutors, Sland'ers, and turn their Hearts, that they may become our Friends; and put out all Bitterness and Malice towards them of our Hearts, that we do them all good that lies in our Power, but none evil.

These, and whatever else thou of infinite wisdom knowest most needful for us and them, and thy whole Church, we know for our selves; we humbly beseech thee for the alone sake, Mercies



...faction of Jesus Christ the Righte-  
To whom with Thee and the Ho-  
ghost, be all Honour and Glory, Pow-  
er, Might, Majesty, and Dominion, for  
ever and ever.

Ans. Amen.

*Then this Benediction.*

O God the Father Bless and Preserve

O God the Son, Love and Defend us!

O God the Holy Ghost Sanctify and  
keep us the rest of this Night, henceforth  
and for evermore, Amen.

This last whole Service may frequently be  
used for those who have not very much lei-  
sure: it may therefore be reserved for the great  
Festivals, and such as have much leisure, as  
Priests and Widows may use it in their Clo-  
isters, when they have not, or are not in Fami-  
lies that will use it together.

When the largest Offering of Praise last  
mentioned is omitted; After the Chapters,  
Psalms or Hymns, and Creed, as before, the  
Offering of Praise may be thus abbreviated, and  
ended to the last Prayer.

*Forms of Prayer*  
*After the Salutation.*

*M. The Lord be with you.*

*A. And with thy Spirit.*

*Standing, say,*

*O Magnify the Lord, and fall down  
 before his footstool, for the Lord our God  
 is Holy.*

*Then all Reverently Kneeling and Adoring  
 Say,*

*M. Glory be to the Father, &c.*

*A. As it was, &c.*

*Or,*

*M. Glory be to God in the Highest.*

*A. And on Earth Peace and Good Will  
 towards Men.*

*M. Glory be to the Father of our Lord  
 Jesus Christ.*

*A. Even to the Creator of all things  
 visible and invisible.*

*M. Glory be to him that sitteth on the  
 Throne.*

*A. And to the Lamb for evermore.*

*M. Glory be to the Holy of Holies.*

*A. And to the promised Comforter, abiding  
 with us for ever.*

*The*

*The Lesser Prayer of Praise.*

**O** Holy, Blessed, and Glorious, Tri-  
nity, Three Persons and one God  
of the same Divine Substance, all Power-  
ful, every where present, in Glory equal;  
thy Majesty co-eternal! We Praise thee;  
God Magnify thee, we give most hearty  
Thanks unto thee, we worship and adore  
thy infinite Majesty, acknowledging thee  
to be that wonderful Great, Good, and  
comprehensible Being, to whom be-  
longeth all Honour, and Glory, and Pow-  
er, and Might, and Majesty, and Domi-  
on for ever and ever.

We Bless thee for our Creation, Preser-  
vation, and all the Blessings and Conve-  
nencies relating to this present Life: parti-  
cularly for the Mercies vouch-  
safed to us [ This day. ] \* This *On Saturday*  
[ Week. ] *Evening.*

But above all, for thine inestimable Love  
manifested in the Redemption of the world;  
our Lord and Saviour Jesus Christ.  
the manifold means of Grace, in this  
world, and the sure and certain hopes of  
glory in the world to come.

And we most humbly beseech thee, to give us that due sense of all thy Mercies, that our Hearts may be continually and unfeignedly Thankful; and that we may shew forth thy praise, not only with our Lips, but in our whole Lives and Conversations; by giving up our selves to thy Service, and by walking before thee in Holiness, and Righteousness all the days of our life.

\* \* And as thou hast been pleased to bring us this day [*and this week,*] past, from the evil of many accidents that might have happened to us, to the great damage both of our Souls and Bodies; so we humbly beseech thee to continue for us thine inestimable Mercies towards us, that we may always be gratefully sensible, that thou art our only Saviour and mighty Deliverer. By taking us into thine mighty protection this night; by preserving us from all the Perils and Dangers of it; By granting us such moderate refreshing Sleep, as may fit us for the Duties of the following day; By raising us up again to praise thee here below, in thy appointed time, by receiving us into the Mansions of thine Eternal Kingdom hereafter.

*Prayer may be used in the Morning privately, by using the following Petition, instead of the former.*

AND as thou hast been pleased to add the beginning of one day more, whose many we sinfully, perversly, and profitably wasted; so guide, assist, and defend us in this, and so many more as of thy boundless Goodness shalt be added so multiply unto us, that we may no more commit Sin, to provoke thy just anger against us; but may be delivered from all evil, be overcome by no kind of temptation, nor be hurt by any manner of danger. But that all our Thoughts, Words and Actions being ruled by thy Governance, we may live in thy Love, and thy Fear; to thine Honour and Glory, and the Quiet, Peace, Comfort, and content of our Souls and Bodies, the of this day, hence forth and for ever. And whilst we sojourn here below, &c.

more, Page the 285.

*As we are preparing to go to Bed, Meditation upon Death is most seasonable:*

V 3

able, Particularly, to consider and examine our selves how well we are prepared to dye?

*Upon lying down, and going to sleep.*

Here I lay me down to sleep.

To thee, O Lord I give my Soul to keep  
Wake I ever, Or, Wake I never;

To thee O Lord, I give my Soul to keep  
for ever.

### *A Prayer for Midnight.*

O R,

*After XII of the Clock;*

*Being the Third WATCH*

*In private when we wake.*

**L**ord have mercy upon us.  
Christ have mercy upon us.  
Lord have mercy upon us.

Our Father, &c.

O Lord open thou my Lips.

And my Mouth shall shew forth  
Praise.

O God make speed to Save us.

O Lord make haste to help us.

O God



God we have heard with our Ears

O Lord arise, help, &c.

Glory be to to, &c.

As it was, &c.

*130 Psalm, or Hymn for Midnight.*

*Then,*

O most Glorious, most Holy, and most  
powerful, Eternal, and every where pre-  
sented Lord God; Who dwellest in most  
glorious and inexpressible Light, infinite-  
ly exceeding all created Splendour: with  
whom the darkness is no darkness; but  
the light is as clear as the day: yea the  
darkness is no darkness with thee, but  
the darkness and light to thee are both  
the same. O look down in much pity and  
compassion upon us poor, wretched, and  
miserable Creatures, wallowing here below  
in this vale of misery, darkness, and sha-  
dow of death.

O let the Day-Star of that Light that  
enlightens every one that cometh into the  
world, arise in our dull and heavy hearts,  
fully to enlighten our dark and obscured  
consciences. That we may no more go  
astray, stumble, nor fall into the ways of

darkness, whose deeds are evil; but being made Light by his true Light, we may evermore walk as Children of Light, to the Blessed Mansions of Eternal Light; where no Night approacheth, no sleep nor slumber closeth up the eyes from beholding thine Eternal Glory with Joy unspeakable and full endless Bliss, and Immortality: Grant this O Heavenly Father, and whatever else thou thinkest best, either to Grant or Deny us, for his sake alone, who is our High Priest, Sacrifice and Propitiation for our sins, our only Mediator and Advocate; To whom with Thee and the Holy Ghost, &c.

*The Benediction.*

**T**O thine Almighty Protection, O Father, Son, and Holy Ghost, one God Blessed for ever; I recommend our Souls, and Bodies, and all that appertains, or any way relates unto us, the rest of this night, henceforth, and for EVER.

THE  
Fourth WATCH;  
OR,  
Morning WATCH:

About 3 of the Clock in the Morning.

About this time we may suppose, our Saviour had been some Hours in his Agony and Bloody Sweat, in watching, and most fervent Prayers, whilst his Disciples slept; and was ready to be Apprehended, and taken by the multitude, sent with Swords and Staves by the Chief Priest and Elders; which is matter for most compassionate Meditation, Compunction of Heart, and sorrowful Reflection upon our Sins, which were the cause thereof. This should kindle the fire within our Breast, so as to make us, with David, water our Couch with Tears; and thereupon Address our selves unto the Throne of Grace; with a *Κύριε Ἐλέησον*.

Thus,

Lord have mercy upon us,  
Christ have mercy upon us.  
Lord have mercy upon us,

Our Father, &c.

O My

**O** My Dear Lord and Saviour Jesus Christ, who for our sake didst not only Watch and Pray, but in direful Agony and bloody Sweat, didst pour forth thy precious Soul for our Sins, in mighty Cries and Groans, Inutterable. O let my Soul be ever precious in thy sight, and cause that Cup of thy Fathers dreadful Wrath, and furious Indignation due to my manifold Sins and Transgressions, to pass from me; and remember that though the Spirit be willing, yet the Flesh is weak; and so mercifully pardon, and mightily deliver me, and all those that Trust in thee; through the inestimable Merits of all those most bitter Sufferings of Soul and Body, thou didst voluntarily undergo, for the sake of miserable Man, dead in Trespasses and Sin; O Grant me this one necessary Petition, whatever else thou thinkest most needful, either to Grant or Deny me. I most earnestly beseech Thee, O Lord.

So shall I with Angels and Archangels, and all the Glorified Spirits above, render unto thy most Holy Father, unto thee O Blessed Lord our Righteousness, and to thy most Holy Life-giving, and comforting Spirit.

*for the use of a Family, &c. 299*

All Honour, and Praise, and Glory, and  
right, and Majesty, and Dominion for  
and ever, world without end, *Amen.*

*the Morning upon Waking, and Rising.*

After this, we return again to Rest, it can-  
not be long before the necessary concerns of  
this Life will call upon most Men, for their  
Care, Industry, or Pains, and so will awa-  
ken them to Rise with the Sun, and go forth  
in their Business or Labour. And to call  
upon their whole Family to do the same.  
Which methinks might be done in this pious  
manner, the Master pronouncing this Sen-  
tence of Scripture with a loud voice.

*Ephes. 5. 14.*

Awake thou that sleepest; Arise from  
the Dead, and Christ shall give thee Light.

*On the Lords Day.*

*Psal. 57. 9, 10, 11 and 12 Verses.*

Awake up my Glory; awake Lute and  
up; I my self will awake right early.  
I will give thanks unto thee, O Lord,  
among the People: and I will sing unto  
thee among the Nations.

For

For the greatness of thy mercy reacheth unto the Heavens: and thy truth unto the clouds.

Set up thy self, O God, above the Heavens: and thy Glory above all the Earth.

*Rising from the Bed, Say.*

I renounce the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful Lusts of the Flesh, so as I will not follow them, nor be led by them.

*Let this be followed by a Meditation on the Resurrection, before, or whilst Rising, or when up.*

*As,*

Thou O Christ art the Resurrection and the Life; he that believeth in thee, though he were dead, yet shall he live.

And he that liveth and believeth in thee, shall not die *Eternally*.

O raise us up from dead Works, to serve thee the living God in Holiness and Righteousness all the days of our life.

For all we have gone astray like lost Sheep; but thou hast sought thy servants, and brought them home again to the fold



*for the use of a Family, &c.* 301

who art the chief Shepherd, and  
hop of our Souls.

We by original Sin and actual Trans-  
gression, have corrupted, and defaced thy  
divine Image: But thou hast created us  
again anew, by Regeneration, and renew-  
ed the Spirit of Holiness.

We were captivated and sold to Sin and  
the Devil, to work Sin and Wickedness; and  
whereby became Children of Wrath, and  
eternal Destruction. But thou hast Re-  
deemed us unto God, by thy most pre-  
cious Blood, out of every Kindred, and  
tongue, and Language.

Whereby thou hast adopted us to be  
Sons and Daughters unto God, thy E-  
ternal Father; and purchased for us that  
most excellent Priviledge of crying *Abba*  
Father.

Whereby we are emboldened in thy  
Name, to approach before the Throne  
of the Heavenly Grace; And call upon  
God, in thee our Heavenly Father, as  
thou hast taught and commanded us to  
do, saying, *Kneeling.*

Our Father, &c.

O Lord open thou my Lips.  
And my Mouth shall shew forth thy  
praise.

O God

O God make speed to Save us.

O Lord make hast to help us.

Glory be to the Father, &c.

As it was in the Beginning, &c.

*Then,*

O Holy, Blessed and Glorious Trinity,  
Three Persons and One God. *As before*

*Page 198.*

O God the Father, Bless and Preserve  
us.

O God the Son, Love and Defend

O God the Holy Ghost, Sanctify and  
Keep us, the rest of this day, henceforth  
and for ever.

*Dressing him, or her self:*

O Lord cloath me with the Wedding  
Garment of thy Righteousness.

Put on me the whole Armour of God  
to fight the good fight in this my Spiritu-  
al warfare, that I may be defended against  
all the snares and temptations of the World,  
the Flesh, and the Devil.

*In Washing:*

O wash my Hands in Innocency,  
shall I go to thine Altar.

Or,

O cleanse me from all known and unknown Pollutions of the World, the Flesh, and the Devil.

*In going out of the House.*

O Lord Bless my going out and coming in, from this time forth, and for evermore.

*In coming in.*

This is not our abiding City, but I look for one to come. *Heb. 13. 14.*

I am but a Pilgrim and Sojourner here, as all my Fathers were.

O spare me a little before I go hence, and be no more seen, *Psal. 39. 12, 13.*

These short hints may raise farther and more large Meditations in all our usual Actions: insomuch, that the Devout Christians Heart, by frequent, if not continual Exercise, may become a most Heavenly Altar, in the midst of his Dome-like Temple of the Holy Ghost, ever rising, fuming up, and breathing Spiritual Incense of a sweet smelling Savour, before Him, that sitteth on the Throne of Eternal Grace: and thence all such may assuredly

assuredly expect the Returns of the Dew of Heavenly Benediction, the sweet influence of Joy and Gladness in the Holy Ghost; descending like drops of Rain on a Fleece of Wooll, cherishing, comforting, healing and strengthening the wearied Limbs, and heavy laden Body; the thirsty Soul, the drooping Spirits, and the broken and contrite Heart.

If therefore you know these things, happy are ye if you do them.

Which that we may all do, and be forever Blessed, God of his infinite Mercy Grant us his Grace, so to seek that we may find; so to knock at the most Glorious Gates of Heaven, that he may please to open unto us, the everlasting Doors of Eternal Life, which only is to be expected and obtained, in, by, and through the Merits and Mediation of his Eternal Son, through the Sanctification of the Spirit, and Holiness in one God, Blessed for ever, to whom be all Honour, and Praise, and Glory, and Power, and Dominion, both now and for evermore. *Amen.*

MATIN

A N

## OFFICE

*for a Woman in Labour of Child-  
birth. In the Family, or in Pri-  
vate.*

*O Christ hear us.*

*Min. Lord have Mercy upon us.*

*A. Lord have mercy upon us.*

*M. Christ have Mercy upon us.*

*A. Christ have mercy upon us.*

*M. Lord have Mercy upon us.*

*A. Lord have mercy upon us.*

*O Ur Father which art in Heaven, Hal-  
lowed be thy Name, &c.*

*Min. From our Enemies defend us O  
Christ.*

*Answ. And Graciously look upon our Af-  
flictions.*

*M. Pitifully behold the sorrows of our  
hearts.*

*A. Mercifully forgive the sins of thy people.*

*M. Favourably with Mercy hear our  
prayers.*

[ x ]

A.

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*A. O Son of David, have mercy upon us.*

*M. Both now and ever vouchsafe to hear us, O Christ.*

*A. Graciously hear us, O Christ, Graciously hear us: O Lord Christ.*

*M. O Lord, let thy Mercy be shewed upon us.*

*A. As we do put our trust in thee.*

**O** Lord God Almighty, Creator of all things; Maker and Preserver of all Mankind: who for the Sin of our first Parents didst multiply Sorrow in Conception and Child-birth, to all the succeeding Generations of Womankind: hear us, O most merciful Father, Saviour and mighty Redeemer, extend thy accustomed Goodness to this thy Servant, now lying grievously tormented under thy most just Sentence of Condemnation: O Hear her Prayer, and let her come unto thee; as thou hast multiplied Sorrow, so multiply Comfort unto her. Give her sure Trust and Confidence in thy Mercy; with Strength, Courage, and Patience, to undergoe whatsoever thou thinkest meet to lay upon her: O hear her Cry, Pity her Groans, Assuage her Pain, and with all convenient speed and safety



*In Labour of Childbirth.* 307

thy Mercy, to deliver her from this Affliction,  
that her Grief may be turned into Joy,  
that a Man-Child is Born into the World,  
to the Honour and Praise of thy Holy  
Name, who hast fulfilled thy Holy Pro-  
mise, thou madest a Thousand Generati-  
ons; in making the Seed of the Woman  
to bruise the Serpent's Head, by him who  
is our only help in time of need; our on-  
ly Support, Stay and Guide in time of  
Affliction: even thy only Son Jesus Christ  
our Lord and only Saviour, to whom with  
the Father and the Holy Ghost, &c. *Amen.*

By his spotless Conception, and Incar-  
nation; by his Humble Nativity, and  
sinful Circumcision; by his Holy Bap-  
tism, Fasting, and Temptation.

*Good Lord Deliver her.*

By his bitter Agony and bloody Sweat,  
his cruel Cross and direful Passion,  
his Glorious Resurrection and Ascen-  
sion, and by the coming of the Holy  
Ghost the Promised Comforter.

*Good Lord Deliver her.*

Remember not Lord our Offences, nor  
the Offences of our Forefathers; neither  
take thou vengeance of our Sins, but

[x 2]

spare

# 308 *An Office for a Woman*

spare us Good Lord, spare this Woman thy Servant, and be not angry with us for ever.

*Spave us Good Lord.*

O Saviour of the World, who by thy Cross and Precious Blood hast Redeemed us, Save us, and Help us, we most Humbly beseech thee, O Lord.

*Then rising up, and turning towards the Woman in Labour, say,*

**T**HE Almighty Lord who is a most strong Tower to all that put their Trust in him; to whom all things in Heaven, in Earth, and under the Earth, do Bow and Obey, be now and evermore thy Defence; and make thee know and feel, that there is none other Name under Heaven given unto Man, in whom, and through whom thou may'st receive Health and Salvation; but only the Name of our Lord Jesus Christ.

*Ans. Amen.*

*[ And then thus conclude. ]*

**U**Nto God's Gracious Mercy and Protection we commit thee; The Lord Bless thee and keep thee.

*in Labour of Childbirth.* 309

and lift up his Countenance upon thee.  
and give thee Peace, both now and for  
more.

**T** He Grace of our Lord Jesus Christ,  
and the love of God, and the fel-  
lowship of the Holy Ghost, be with us all  
more. *Amen.*

*Thanks-*

*Thanksgiving after Delivery of  
Childbirth.*

*All kneeling down, say,*

**O** Ur Father which art in Heaven: Hallowed be thy Name, thy kingdom come. Thy Will be done in Earth, it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, we forgive them that trespass against us, and lead us not into temptation but deliver us from evil: for thine is the kingdom and the Power, and the Glory, for ever, *Amen.*

*M. O Lord open thou our Lips.*

*A. And our mouth shall shew forth  
praise.*

**O** God we have heard with our Ears, and our Fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

*A. O Lord arise help us, and deliver  
for thy Names sake.*

## Thanksgiving after Delivery. 311

Glory be to the Father, and to the  
Son; and to the Holy Ghost;

*As it was in the beginning, is now, and  
shall be: world without end. Amen.*

**A**lmighty God Father of all Mer-  
cies, we thine unworthy Servants,  
give thee most humble and hearty  
thanks, for all thy Goodness and loving  
kindness to us, and to all Men. We Bless  
thee, for our Creation, Preservation, and  
all the Blessings of this life, especially  
thy great Goodness to this Woman thy Ser-  
vant, whom thou hast now in mercy delivered  
from the extreame Pains and Peril of Child-  
birth, and comforted with the Joy of a [Man-  
child's being Born to her,] But above  
all for thine inestimable Love in the  
Redemption of the World, by our Lord  
and Saviour Jesus Christ, for the means of  
Grace, and the hopes of Glory. And  
we beseech thee to give her, and all of us,  
such a profound sence of thy Mercy, that  
our Hearts may be unfeignedly thank-  
sgiving, shewing forth thy praise, not only  
with our Lips, but in our whole Lives  
and Conversations. And we most ear-  
nestly pray thee, to continue this thy Gra-  
tious Favour to her, by Granting her a

*Gracious*

### 312 *Thanksgiving after Delivery.*

Speedy recovery, by restoring her to her Health and Strength, and giving her Grace to bring up her Children in the true Fear and Nurture of the Lord, that they being Regenerated by Water, and the Holy Spirit, may become thy Children, by Adoption and Grace; Through Jesus Christ our Lord, to whom with Thee and the Holy Ghost, be all Honour, Glory, and Praise, both now and for evermore, *Amen.*

#### *Turning unto the Woman.*

Unto God's Gracious Mercy and Protection we commit thee, [*as before.*]

#### *Then,*

**T**He Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with all evermore, *Amen.*

**MATINS**



# HYMNS

SUITED TO

The several HOURS

OF

PRAYER,

AND OTHER

OCCASIONS,

For the Use of a

*Private Family.*

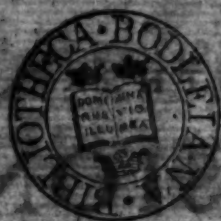
HYMNS

THE LADY OF THE

THE LADY OF THE

OF

PRAYER



For the Use of

Private Library

TO THE  
Right HONOURABLE,  
And Most Excellent LADY,  
The Lady CREW.

My Lord Bishop of DURHAM  
His Most Virtuous, and Most Deserving  
CONSORT.

MADAM,

**Y**OUR Ladyship's not long since countenancing one of these Hymns with your Approbation, both Intitles you to the rest, and encourages me to Present you with them. Not that I think your Ladyship so little skill'd in Poetry, as to judge the Composure of them considerable: But because I know your Piety to be such, as highly to esteem the great Subjects they contain.

For, tho' Tasso the Italian Poet, rightly joyns Musick and Poetry together, as Sister-Arts, such as have great Power in them, well suited, to compose the Mind, oppress'd either with Grief

## The Epistle

or Human Cares; yet he might have shewed their greater Virtue, in framing the Mind to Devotion; Either to raise our Affections in fervent Prayer, or Triumphantly to Rejoyce in God. The Musick of our Age is excellent, and I believe, no time of our Country ever equall'd the present Genius of many of our Nation, in respect of Poetry. I know your Ladyship's Parts must make you a great Judge in both of them; And your Devotion, I am sure, is such, as to wish that those who are so eminently qualified to give Glory to God, would do it, by chusing more Divine Subjects for their Themes, and fewer profane ones for their Theater.

I remember I have somewhere read of an Ephraim Stern Primitive Father\*, who was Syriac. wont, when he heard any Heretical or Profane Song, set to a pretty, and delightful Tune, presently Compos'd a Divine Hymn to the same, that he might allure Men the more, to relish Virtue, and to delight in Religious Subjects. Some of these were thus composed, and for the same reason.

It is true, our Church Musick is very Grave and Heavenly, and well suited to the use of Divine Worship: but we have also many delicately Compos'd Airs, which would seem much more charming to a Christian Ear, did they sound more loudly to the Honour of Piety and Virtue,

## DEDICATORY.

*virtue, Sobriety and Modesty, than they do  
the Praise of Venus and Bacchus, and  
other Heathen Deities. For our English  
Poet Cowley, has made it as evident, that  
Divine Subjects are the most capable of Po-  
etical Improvement of any, as the Scripture  
testifies, that they should be the Principal Sub-  
jects of Christian Meditation, Entertainment,  
and Rejoycing.*

*Not that I would be thought so Morose as to  
fallow of Poetry, upon other indifferent Sub-  
jects, or other ingenuous Conversation, with-  
in the bounds of Modesty, and at a due di-  
stance from Profaneness: But I must profess,  
I think it a very ill mode of late years, to ba-  
nish all Religious Discourse, Pious Hymns,  
and Moral Songs from it; which then only  
deserves to be called Heavenly, when it is so  
purged and ordered.*

*Your Ladyship is Mistress of most charm-  
ing Conversation, and in a station proper to  
countenance the one, and promote the other;  
when therefore I commend what is excellent in  
this kind, I do but draw a faint Shadow, of  
your Ladyship's Living Practice.*

*I must not pretend to draw the whole Por-  
traiture of your Virtues; for then I must not  
write a Dedication, but begin a new Work,*

## The Epistle, &c.

*I can never hope to end. I must in many a Vision, describe your Ladyship, at the Altar, in most Devout Raptures; in your Closet in most ardent Applications; I must shew your Ladyship in many a Pious, Domestick, and Publick Scene; At Akland, crouded with Poor, Wounded, Sick, Lame and Diseased Neighbours, dispensing Cures to each of them, and every where at Durham, as my Lord's High Almoner, dispensing Bounty to all in need. All which exceeding my Capacity to describe, as they deserve, I must leave it to the Divine Inspection and Records of the Book of Life, which Heaven both sees and knows, and will reward: which that it may be, after many happy Tears here, with immortal Bliss and Glory hereafter, is the most ardent Vow of*  
*of Your*

Ladyship's

Most Obliged,

And

Most Humble Servant,

George Wheler.



# M A T I N S.

A

Morning H Y M N E,

O N T H E

Wonderful Attributes of G O D.

To St. David's Tune

**A** Rise, give Praise to GOD most High,  
All you that with me dwell;  
Observe how he, all things that be,  
In Glory doth excell.

G O D is a Spirit, Eternal.

Before the Mountains were brought forth,  
Or Rocks on Hill were laid;  
Before the South, or Frozen North  
Or e'r the World was made;  
G O D still from everlasting was,  
His Glory still the same,  
And still for ever shall endure,  
Beyond all Time or Fame.

# HYMNS.

## *Invisible.*

His Substance is Invisible,  
To our obscured Eye,  
Yet seen in all his wondrous Works,  
And sees all things that be.

## *Infinite, every where Present.*

No Place his Presence doth exclude,  
The whole Abyss of Space  
By him is fill'd, and clearly view'd;  
From him's no hiding place.

## *All-Knowing.*

Thou, Lord, dost all things clearly know,  
That were, and are to be;  
Before thy Throne Eternal now,  
Views all at once in thee.

## *All-Powerful.*

Thy Strength all Power doth comprehend  
That greatest Might can shew,  
To thy strong Arm all things must bend,  
Thy Pow'r no bounds doth know.

## *All-Just.*

Although thy Justice still doth Reign,  
Which doth all things secure,  
For there's no Balance so exact,  
Nor Weights, nor Measure sure.

## *All-Merciful, and Bountiful.*

Yet Mercy doth on both prevail,  
In such a wondrous sort,  
As that thy Bounty doth appear,  
Beyond the best Report.

## H Y M N S.

*Most Loving.*

But who is able to Express,  
The Wonders of thy Love?  
Thy Love doth wondrously Excell,  
All Depths, and all above.

*Perfect, Pure, Holy, Simple.*

Perfect and Pure his Essence is,  
From all Defilements clean,  
No mixture his vast Mind admits,  
In all things he's Supream.

*Beyond Expression.*

O, Who can Fathom this vast deep!  
Or even think how High!  
His Excellence doth far surpass,  
The clearest Human Eye.

*The Doxology.*

Therefore all Glory be to GOD,  
The Father and the Son,  
And Holy Ghost, in Persons Three,  
In Glorious Substance One.

As it from the Beginning was,  
Is still, and still shall be,  
When Day and Time shall be but one,  
One vast Eternity.

*Hora*

# H Y M N S.

## *Hora Tertia.*

O R,

### *The Third Hour.*

**T**Hou who didst signalize thy coming down,  
By rushing Wind, making an awful sound ;  
Filling the Sacred place, where thine Elect,  
Thy promis'd Mission full of hopes expect ;  
And in pure Flame, like cloven Tongues didst rest,  
Upon their Heads, made by thy presence Blest ;  
Crowning their hallow'd Brows with Sacred Power,  
All Gifts of Grace into their Hearts didst shower ;  
Filling their Souls with Gratitude and Joy  
To Glorify thy Name, and Death destroy ;  
To Man the gladdest Tidings to proclaim,  
That ever to Mankind from Heaven came ;  
Giving them Language known to ev'ry Nation,  
To preach the joyful terms of their Salvation ;  
And by that wondrous blest Infusion,  
Old *Babel's* Curse broughtst to Conclusion.

Do thou descend into my Heart and Soul ;  
There all my Thoughts direct, cleanse and controul.  
Do thou with Holiness my Mind inspire ,  
With prudent Zeal, O kindle my Desire.  
Let Moderation all my Passions sway,  
Let Reason Rule, my Senses still obey.  
Let Temperance make my Body Chaste and Pure ;  
Or Holy Wedlock keep my Soul secure.  
Rash Anger, and foul Lust chase thou away ;  
But let pure Love and Courage with me stay.  
Let Justice still of Violence take place ;  
And still let Mercy all my Actions grace ;  
No sordid Sparing, nor lewd Spending know.  
Let me be Gen'rous, but yet Frugal too ;

From

## H Y M N S.

From Pride and Envy let my Mind be free ;  
To please my God, my sole ambition be,  
In Peace with all my Neighbours let me live ;  
And only how to shew him kindness, strive,  
Let Loving-kindness ever from me flow,  
Not only to my Friend, but greatest Foe.  
Replenish thus my Mind, to sing thy Praise,  
Throughour the number of my future days.  
Thus this *Third Hour* still Celebrated be,  
And Sanctify'd ; O ! Holiness to thee.

### *Doxology.*

All Glory to the Father and the Son,  
And Holy Ghost Threeness in Substance one.  
As it from the Beginning was, is now.  
And shall Immutably be ever so.

### *A Hymn for Noon.*

*All my fresh Springs shall be in thee* Psal. 87. 7.

In highest splendor now the Sun alone  
Adorns our Hemisphere with brightest Rays ;  
My Soul mount higher to his glorious Throne,  
Who made both that, and thee, to shew his Praise,  
When his bright Influence, and hottest Beams,  
Invite to coolest Shades, and freshest Streams ;  
There cooling draughts to Sheep, and Shepherds be ;  
*All my fresh Springs, O God, shall be in Thee.*  
There wearied Travellers may take their Rest,  
From Heat and Thirst, may they refreshed be ;  
There happy let them think themselves, and blest,  
My sweet repose, O Lord, shall be in Thee.  
Whilst fruitful Fields of Corn increase their store,  
Who still have Plenty, and still wish for more.  
Let Wine, and Oil, their satisfaction be ;  
But all my Joy consists in praising Thee,

Let

## H Y M N S.

Let wanton *Dives* now his Table spread,  
Loaded with choicest plenty let it be.  
With *Lazarus* despised at his Gate.  
O let my Bread of Life be still in Thee.

Let sparkling Wine in Bowls fill'd to the brim,  
Rejoyce their hearts, whose God their Bellies be.  
Whilst I with meanest Fare, abstain from Sin,  
And fill my Soul, O Holiness with Thee.

My Table cleanly spread, with meanest Fare,  
When Widows poor, and Orphans have a share,  
May with the richest Princes Feasts compare,  
Since Thou O Christ, in them art present there.

With heaps of Gold the Miser's heart's possess'd,  
O'r cank'ring Bags his Mind still brooding sits.  
To Batts and Moles let him his Wealth commit,  
With Thee in Heaven let my Treasure rest.

Others with merry Songs, and chearful Dance,  
Profusely squander out their youthful days;  
Ne'r thinking how thy Glory to advance.  
But I'll in dancing Numbers sing thy Praise.

Whilst sprightly Youth of Wit and Beauty boast,  
A painted Face, and pretty shape admire,  
And dear-bought Vanity consumes their cost,  
Thy glorious works with wisdom me inspire.

Let Men of Dignity, of Wit, or Wealth.  
Be courted for their pleasant company;  
Those who in Holy Virtue most excell,  
I'll always chuse my chief delight to be.

With these in pleasant Tunes, and chearful Voice.  
I'll spend whole days and nights in praising thee.  
With these I'll sing, and heartily rejoyce,  
Unto the days of all Eternity.

*Doxology.*



# HYMNS.

## Doxology.

Glory to the Father and the Son,  
and Holy Ghost ; Threeness in Substance one.  
It from the Beginning was, is now,  
and shall Immutably be ever so.

---

## *Hora Nona.*

### *A Hymn for the Ninth Hour of Prayer.*

Now my Grateful Soul with humblest Adoration  
Behold the Sacrifice of thy Salvation ;  
Behold the Lamb of GOD slain by most kind Decree !  
When first the World began, O slain for thee !  
Behold thy dearest Lord, suspending on the Cross,  
Wounded and Bleeding to retrieve thy Loss.  
Behold with tender Hands stretch'd out, and Feet  
(nail'd fast,  
The Cruel Torments he for Man did taste !  
When he was lifted up from ground on that Curst Tree,  
And he himself was made a Curse for thee.  
Diadem of Thorns is made his Regal Crown,  
His Purple Gore in Drops distilling down.  
Strip of his Seamless Robe, no cloathing to put on  
But what his Blood weaves, as it trickles from  
Smarting Wounds, and Stripes, lash'd on with furi-  
(ous Spite,  
Striving in vain t'extinguish the World's Light,  
(Prayer,  
Whilst he with mighty Cries for them was off'ring  
They at his dismal Groans did mock and stare ;  
Whilst he was drinking off, to satisfy for Sin  
God's largest Cup of Wrath fill'd to the brim,  
Instead

## H T M N S.

Instead of gen'rous Wine, with strength'ning Myrrh  
 They gave him bitter'ft Gall and Vinegar.  
 O now behold him all ye Saints and Heavenly Hosts  
 With direful Torment yielding up the Ghost !  
 For thus to finish this All-Holy Sacrifice,  
 The Sacrificer Humbly Bows and Dies.

### II.

O Thou who madest thy Soul an Offering for Sin  
 And did'st this hour my Soul from Death redeem  
 Why were those racking pains so long sustain'd by thee  
 Which were the due reward of Sin for me !  
 O! open thou my Lips to Celebrate thy praise ;  
 Lift up my Heart, my mind dispose and raise,  
 To Sing Eternal thanks to thy surprizing Name,  
 Who spake the World into this mighty Frame ;  
 Who mad'st the Starry Firmament, the Earth and Sea  
 That for thy Throne, thy Foot-stool This to be.  
 This with ten thousand Blessings thou didst beautify  
 Fir for its Monarch newly made by thee ;  
 Who plac'd thereon, with wond'rous Grace and Fa-  
 your Crown'd  
 Where never fading bliss would still abound.  
 Ungratefully this generous Bounty did abuse,  
 And Satan to obey did rather chuse.  
 The Serpent's crooked shape he Foolishly put on,  
 And left the Rock of his Salvation,  
 By which he forfeited all Happiness to come,  
 And present Death was his deserved Doom ;  
 But, Thou in Mercy then thy Judgment didst declare  
 And ever since continu'st him to spare.  
 O Wondrous Justice done ! by wondrous Mercy shew'd  
 Exceeding all, to Man was ever known :  
 What Sacrifice to thee, what Off'ring shall I give  
 Who did'st my Soul from Death and Hell relieve  
 All that I am is thine, all's what thou gavest me,  
 And all's too little to return to thee.

## HYMNS.

thousand Holocausts of Thanks I'll daily bring,  
A thousand Songs of Praise I'll ever sing ;  
I'll put pure Incense on the Altar of my Heart,  
And thence Divine Ejaculations dart ;  
And far above the Clouds, by Purified desire,  
In brightest Flames of hallow'd Love aspire.  
Thus this Ninth Hour for ever Celebrated be,  
And Sanctified O Jesus Christ to Thee,

### *Doxology.*

to th' Father, Son, and Holy Ghost, all Glory be,  
th' was, is now, and shall Eternally.

### *Vespers.*

#### *The Evening Song.*

##### *I Part at six a Clock.*

O Lessed be God, this day's laborious course is run,  
O The Evening Dew hath almost quencht the Scorch-  
ing Sun let refreshing breezes of Celestial Grace  
ascend upon thy Servant, from thy dwelling-place ;  
Now wearied Man goes home in hopes to find repose,  
and wipe away the painful sweat from his curs'd brows,  
the smarting strokes of thirst and hunger to allwage ;  
his tired Soul from grief and pain to disengage.  
Now my Soul, with joy think on that blessed Eve ;  
Which from that direful curse thy Soul did once retrieve:  
When once to fallen man the gladdest tidings came,  
that brightest Angels ever did or could proclaim,  
singing with Joy, *all Glory be to God on High,*  
*Grace and good-will to sinful man Eternally.*

With these, my Soul, praise God, whose perfect Harmony  
shall change thy hardest Notes to sweetest Symphony :  
With these lift up thy heart, and tune thy mournful voice,  
God will make thy broken Bones again rejoyce.

##### *II Part after seven a Clock.*

Now as this day, this heat, and toilsom work is done,  
shall the longest course of Life at last be run.  
think then on the works of all thy days now past ;  
and on th' account of them thou needs must give at last.

*Consider*

## HYMNS.

Consider not what good thou hast, but hast not done;  
 Consider most the ill thou should'st, but did'st not shun;  
 Make all the just amends, e'er shall be in thy Power,  
 And since thy power's so small, mercy of God implore.  
 Wash off thy deadly Sins by Penitential Tears,  
 The best atonement thou can'st make is fervent Prayer.  
 The Sacrifice for Sin is offer'd once for all,  
 For all that on God's Name in Christ devoutly call.  
 Thy offerings now are only Gratitude and Praise;  
 A Peace-Offering annexed to that Sacrifice;  
 'Twas Christ alone, who did the will of God for thee;  
 And only said, *This do in Remembrance of me.*  
 To offer this, Christ made us Royal Priests to God;  
 A chosen people, sanctified to serve the Lord.  
 This Christ ordain'd to be thy daily Sacrifice;  
 This, then remember, O my Soul, with utmost praise.  
 Whilst thou art offering this, let the bright Sun arise,  
 Let ardent Prayer and Praise the Noon-day heat out-vie;  
 When that goes down, be this thy Evening Sacrifice  
 To offer this to God, do thou at Midnight rise.

### III Part after Eight of the Clock.

Consider now my Soul, before thou go'st to Rest,  
 How with the Rising Sun, thy Rising may be Blest.  
 For as that Planet goes down clouded in the West,  
 But next day early shines far brighter in the East;  
 So in Death's gloomy shade, tho' we must all lie down,  
 Yet 'tis to rise more bright, when Christ our Life shall come.  
 O think then on the time when Night shall pass away,  
 And shall be chang'd to bright and everlasting Day.  
 O then prepare thy Soul, prepare thy heart and voice,  
 With all the Heavenly Powers, for ever to rejoice;  
 With Cherubin and Seraphim to sing aloud,  
 When thou by Angels wings shalt mount above the Clouds  
 To meet thy Saviour in the Regions of the Air;  
 That where he is with God, thou ever may'st be there.  
 When thou with all the Saints lost Paradise shall regain  
 In Heavenly Mansions for ever to remain.

### Doxology.

All Glory be to th' Father, Son, and Holy Ghost,  
 Thrice Holy, one Lord God, of all the Heav'nly Hosts.

For thus from all Eternity it ever was,  
Is now, and still Eternally shall come to pass.

*For Midnight.*

*Being a Paraphrase on the 130 Psalm.*

*To the Tune of a Modern Air*

FROM the dismal Deep beneath,  
Where sorrow scarce hath room to breathe;  
And from the vale and shade of Death;

To thee, O Lord, my God I call;  
O let thine Ears consider well

The grief which my complaint will tell.

O Lord, if thou wilt be extreme,  
To mark the sum'rous faults of Man,  
Who can before thy Judgment stand?

But joyful Mercy dwells with thee;  
To moderate Severity;  
That Reverence thou mayst be.

My Sou! in hopes expects the Lord;  
O that he would his Grace afford,  
For my whole trust is in his Word.

Before the Morning Watch is nigh,  
With swiftest wings my soul doth fly:  
Before his Throne to prostrate lye.

Trust in the Lord, O Israel,  
With him alone Redemptions dwell;  
His Mercy doth all things excell.

## VIII.

He from the slavery of Sin,  
Thy Soul and Body shall Redeem,  
His Praise Eternally to sing.

*Doxology.*

All Glory to the Father be,  
And to the Son, so equally,  
To th' Holy Ghost in Unity.

As it from the beginning was,  
And thro' all Ages ever is,  
And shall for ever come to pass.

*A HYMN for the Lord's Day, espe-  
cially in the Evening.*

Blessed be God for this most Blessed day,  
Blessed in all we think, or do, or say;  
For when Mankind had forfeited by Sin,  
The happy State he was created in,  
He made a sad exchange; instead of Joy,  
To lose all now, and future hopes destroy.  
Instead of Rest, and all tranquillity,  
Labour, and Sorrow, Pain, and Misery;  
Nothing but sweat of Brows, and painful toil,  
A cursed earth to till, and barren soil;  
Briers and thorns, for Paradise he gain'd,  
And with pollution, all his Race he stain'd.  
Death and corruption was his woful Doom;  
Eternal Death, instead of Life to come.

But God's all Goodness, and can all things do,  
He shew'd his Justice, and his Mercy too;  
Mercy and Justice did together strive,  
By this he's doom'd to Die, by that to Live.

He



He granted Man from Death a long reprieve,  
 And after Death, by Death again to live.  
 He granted him a Sacrifice for Sin,  
 Which by Repentance, Pardon should obtain:  
 And whilst he did his Penance here below,  
 He did not his just Anger fully show.  
 But gave this joyful Sabbath-day of Rest,  
 To ease his tired Soul by cares oppress'd;  
 All heavy-laden Burdens to unbind,  
 That ev'ry Creature some relief might find.  
 That Man might hear his Word, and learn his Law;  
 And of his mortal Wound might know the Cause;  
 From whence alone he must his Cure expect,  
 Or direful wrath endure for his neglect:  
 But doing of God's Will, might happy be,  
 Both in this Life, and to Eternity.  
 That of his labour, he might taste the Fruit,  
 And thence of Health and Strength, obtain recruit.  
 For which the chief required Sacrifice,  
 Is only joyful Gratitude, and Praise.  
 And when our toil with good success is crown'd,  
 So that our Stores with Plenty do abound,  
 Then of those Blessings joyfully dispence,  
 Where pressing need intreats, without pretence.  
 That when our Stores shall fail in time to come;  
 We may not fail to find all Mercy from  
 That wond'rous Goodness, and that mighty Power,  
 Who all things does in plenty on us shower,  
 And as his Stewards doth expect that we,  
 Should imitate his Liberality;  
 And to unfeigned need as freely give,  
 As we from him most freely did receive.  
 Thus would we moderate all Want and Grief,  
 Then lasting Rest should be our own relief;  
 Eternal Sabbaths; never fading Joy,  
 Should Toil, and Pain, and Death it self destroy;

By that vast Prize our mighty Victor gain'd,  
 When he by Death, Eternal Life obtain'd.  
 When he by Death destroy'd the worst of Foes,  
 And from the Gates of Hell in Triumph rose;  
 Then did he enter his most Glorious Rest,  
 And consecrate this Day to Man most Blest.

Therefore this happy Day thrice Blessed be,  
 A day of Rest, All-Holy unto thee.  
 To thee a Thousand Holocausts of Praise,  
 Be offer'd all our future Sabbath-days.  
 That when these periods of Bliss are past,  
 Our Happiness Eternally may last.

*Devotions for Noon.*

*A H T M N to be Sung or Said in a Family, or going to Church; when we are invited to go thither by the sound of the Bell.*  
*Psalm 122. v. 1.*

*I was glad when they said unto me, we will go in to the House of God.*

I.

O Joyful sound that strikes my waiting Ears,  
 And calls me to the House of solemn Prayers  
 To sing his Praise, to hear his Holy Word,  
 Who all I am does always me afford.

II.

Come, O my dearest Friends, come let us go,  
 To enjoy all worth enjoyment here below.  
 Come let us go, to hear, and taste, and see,  
 How much the Lord excels all things that be.

*Our feet shall stand in thy Gates, O Jerusalem.*

III.

O Jerusalem, thou Holy City,  
 My Soul extremely longs to visit thee.  
 How beautiful upon the Mountains tops,  
 Thy splendid Towers surmount the highest Rocks.

IV.

## IV.

Thy precious Walls, thy Brows incircling round;  
 Excell the richest Gems of Regal Crowns;  
 And yet far greater Glory crowneth these,  
 The Temple of the Lord, who can express?

## V.

O how delightful is thy Dwelling place!  
 How beautiful the Temple of thy Grace!  
 Which, tho' the madow of good things to come,  
 Excels in Glory all on Earth is done.

## VI.

Think not I only mean yon City Frame,  
 Material Wood and Stone compil'd by Man;  
 Whose gilded Roof and Spires e'en touch the Sky,  
 Made like the pattern on the Mount on high.

## VII.

Those things themselves more Great and Glorious  
 Nothing we see can with these things compare,  
 No Eye hath seen, no Heart hath ever thought,  
 The wondrous things prepared by the Lord.

## VIII.

How can he dwell in Temples made with Hands,  
 Who hath no bounds by Sky, by Sea, or Land?  
 Earth but his Footstool is, Heav'n but his Throne;  
 He all things does contain, contain'd by none.

## IX.

I mean the living Temple of the Lord,  
 Compos'd of living Stones, squar'd and prepar'd,  
 By God's pure Word, and by the Holy Dove,  
 Joyn'd and Cemented with unfeign'd Love.

## X.

Here rather would I keep the meanest door,  
 Lodg'd in a Cell, contented low, and poor;  
 Than in the lofty Palaces of Sin,  
 To be the richest Lord, or greatest King.

## XI.

Hence to behold God's Royal Throne of Grace,  
 Beyond the veil of his most Holy Place,

Which Myriads of six-wing'd Cherubim,  
And many-Eyed fervent Seraphim,

## XII.

Encompass round, in Extatic adore,  
And sing aloud, Thrice-Holy evermore,  
Whence Angels, and Arch-Angels still disperse  
Beams of all Virtue thro' the Universe,

## XIII.

Within the Vail, most near the threefold Throne,  
With his own Blood, before approacht by none;  
There interceding, our High Priest doth stand,  
In brightest Robes of Light, at God's Right Hand,

## XVI.

Next Four and twenty Elders sit Inthroned,  
With Golden Crowns their Heads encircled round,  
The Patriarchs, Prophets, and Apostles,  
All Glorious Saints, Martyrs, and Confessors.

## XV.

There all Just Spirits who made perfect are,  
Of God's bright Influence have equal share,  
Making their Virtues shine more bright by far,  
Then the most sparkling Gemm, or dazzling Star.

## XVI.

Palmes in their Hands, and clothed all in white,  
Thus made to shine, they need no other light;  
But with their Harps still make a joyful sound,  
And with Triumphant Songs their Lips abound.

## XVII.

Sometimes before the Throne they Humbly bow,  
And down their Regal Obedience throw,  
Then bid to rise, and ever happy be,  
They still Rejoyce, and sing Eternally.

## XVIII.

O kindle, Lord, my Muse, by this pure Fire,  
And what none can express, let me admire,  
Here ravish'd still Adore, and still desire,  
And here in extasie my Song expire.

A

## PARAPHRASE

ON THE

XLII and XLIII Psalms.

*Divided for Sacramental Devotion; on the Lord's  
Day in the Morning; After a Lesson out of  
the Old Testament.*

1.

**J**UST like the Hart, whom scorching Summer beams  
With parched Tongue drives to the Ford,  
Desires to find out cool refreshing streams;  
So longs my Soul after the Lord.

2.

My Soul's a-thirst for God, the Living God;  
In's Presence when shall I appear!  
O when shall I enjoy that Blessed time,  
His Throne for ever to be near!

3.

My Tears have been my Meat, both day and night,  
Whilst wicked Scoffers daily say,  
Where's now thy God? where is thy boasted Might?  
Now let him his whole Power display.

Y 4

4. Now



4.

Now when retired by my self alone,  
 These things oppress my troubled Mind,  
 Then pour I forth my Heart in Sacred moan,  
 With Grief too great to be confin'd.

5.

For I led forth the Congregation  
 Of such as keep God's Holy time,  
 To bring them to the Sacred House of God,  
 With Thankful strains, and joyful Sounds.

6 &amp; 7.

O why art thou so heavy, O my Soul!  
 Why so disquiet in my Breast!  
 Trust thou in God, his Help does Grief controul;  
 His Praise procureth perfect Rest.

*Doxology.*

To God the Father, Son, and Holy Ghost,  
 All Honour, Praise, and Glory be,  
 As by all Saints from the Beginning was,  
 Is now, and shall Eternally.

### A Lesson out of the Gospel.

Part II. v. 8.

**M**Y God, my Soul's so vexed in my Breast  
 In suffering to make no Rest; won't thou  
 Therefore on Jordan's Land, and pleasant Marston,  
 In thee shall be my Meditation.

9. As



9.

As when with raging noise of watry spouts,  
The Deep call out to one another;  
So all thy Waves and Storms pass over me,  
And with thy high Displeasure cover.

10.

The Lord his Favours daily doth dispence,  
For which I sing his Praise by night,  
I Pray'd with fervent Heart, with deepest Sence,  
Unto the God of all my Life.

11.

I'll say to God: Why dost thou me forget?  
Why must I go thus heavily?  
Why must I suffer so much grievous pain,  
While th' Enemy oppresses me?

12. &amp; 13.

My Bones are cleft on sunder with a Sword,  
While Adversaries troubling me,  
Do cast upon me that extreme reproach:  
Where is thy God, he helps not thee?

14. &amp; 15.

O why art thou so vexed, O my Soul?  
Why so disturbed in my Breast?  
Trust thou in God, for thou shalt praise his Name,  
His Help shall give thee perfect Rest.

*Doxology.*

To God the Father, Son, and Holy Ghost,  
All Honour, Praise, and Glory be,  
As by all Saints from the Beginning was,  
Is now, and shall Eternally.

*A Lesson out of the Acts, or Epistles.*

*Part III. Or, Psal. 43. v. 1.*

**J**udge thou my Cause, O God, defend my Right,  
Against an unjust Nation.  
Save me from such ungodly Men of Might,  
Who speak pervocation.

2.

Thou God of Might, art God of my whole strength,  
Why am I thus cast off by thee?  
Why do I goe thus mourning all the day,  
Mine Enemies oppressing me?

3.

Send forth thy Light and Truth to be my guide,  
To lead me to thy Dwelling place.  
Let them conduct me to thy Holy Hill,  
And to the Temple of thy Grace.

4.

Then shall I with exceeding Joy and Speed,  
Unto thy Blessed Altar go.  
There sing thy praise, with well-Tun'd Harp & Voice,  
And with Devotion humbly bow.

5, & 6.

Why then my Soul, O why art thou cast down?  
Why so disquiet in my Breast?  
Hope thou in God, and thou his praise shalt sound,  
For God's thy Help, thy Health, and Rest.

*Decology.*

*Doxology.*

To God the Father, Son, and Holy Ghost,  
 All Honour, Praise, and Glory be.  
 As by all Saints from the Beginning was,  
 Is now, and shall, Eternally.

*A Hymn.**To a Modern English Air.*

Come, let us sing of Glory,  
 And of Celestial Joys above,  
 Such as we read in Sacred Story,  
 Of Divine Harmony, Braises and Love.  
 O, mount to Heaven, and there behold,  
 Wonders untold.  
 What n'er was seen by weak human Eyes,  
 Nor human Wit could ever devise.

2.

Tell me no more of fading Joys,  
 Of Regal Diadems, Scepters and Crowns;  
 These are but vain and childish toys;  
 When we compare them with Eternal ones:  
 Had I ten thousand of such Transient Thrones,  
 I'd change all for one.

On this Earthly Globe, the Blessed on high,  
 Hardly vouchsafe one glance of an Eye.

# A Penitential Hymn in time of Trouble or Distress.

I.

O Come and see, come and see,  
Come and behold my Misery;  
My Foes do triumph over me,  
And cast mine Honour down,  
They make a mock and scorn of me  
And tread upon my Crown.  
I call upon the Lord, he will not hear,  
O! How I tremble, quake and fear.

When will his wrath begin to cease?  
When shall I hear the voice of Peace?  
What Peace can a wicked Man expect,  
From Justice so provok't?  
But by his wrath to be correct,  
And with all Horror struck?  
But I will from his Justice quickly flee,  
And at his Mercy-sear will prostrate lie.

Help, Lord, O help, O come and help,  
Or else I perish, perish in the deep;  
My Sins have overset me,  
And I am almost drown'd,  
The Billows rumble over me,  
And yet I feel no ground.  
O! let me upon thy Rock of Grace,  
Then shall I still with joy behold thy Face,

Cyrie Eleeson.

# Hymn of Praise for Mercy received.

*To a Modern Air*

Come and see, Come and see,  
 What the Lord hath done for me.  
 When I was in misery and fast bound,  
 And by mine Enemies I was encompass'd round.  
 Then quickly did he to me come,  
 He brake my Bands in sunder,  
 He come and wonder.  
 He set my Feet in a large Room.

I Will to Honour the most High,  
 All I have, and am employ.  
 Will lift my voice unto the Clouds,  
 Which like the shrill Trumpet,  
 Shall to praise him sound loud.  
 For all Men that see,  
 thy Mercy to me  
 with Wonder do gaze,  
 And hardly believe what they see come to pass, and  
 I will stay to perform,  
 What thou wilt have done,  
 And come unto thee  
 When my Race shall be run.

*Chorus.*

For the Hart in the Summer when like to expire,  
 With the heat of the weather, and thirsty desire,  
 longs not so much for the cool water Spring,  
 As I do to come to my Heavenly King.

*Hallelujah.*

*A Hymn of Praise for Deliverance  
from Trouble or Sickness.*

*Composed to an Italian Air.*

**W**HEN I was in trouble, then thou didst hear me,  
Thou didst deliver me from all mine Enemies;  
Anguish and Pain, Sickness, and great Distress,  
Had overwhelmed all my Happiness.  
Death's Jaws were open  
My Bones t'ha' broken,  
In the dark silent Grave.  
My Soul was in distress,  
My Heart was Comfortless.  
*Hallelu-jah.*

21

How shall I praise thee, O my Redeemer?  
How shall I praise thee, O my Saviour?  
Awake my Glory, awake Lute and Harp,  
Awake my drowzie Soul, awake my drooping Heart,  
With lips unstained,  
With heart unfeigned,  
I'll Magnifie thee,  
For thou hast saved me  
From my Calamity.  
*Hallelu-jah.*



*A Sanctus.**Composed to an Air of an Anthem.*

**H**oly, Holy, Holy,  
 Holy Lord Almighty,  
 Saviour of Mankind;  
 How very wondrous  
 How very Glorious  
 Is thy Mercy?  
 O how unconfi'd!

Short TUNES to chant several  
 of the *Hymns.*

*The Hymn for the Third Hour.*

Hou, who didst Signalize thy coming down



by rushing Winds, making an awful Sound;



Filling the Sacred Place, where thine Elect,

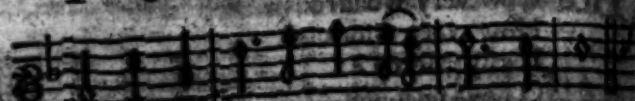


Thy Promis'd Coming full of Hopes expect.

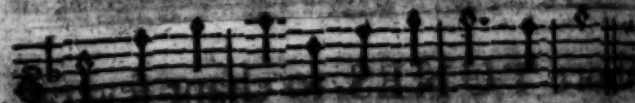
*The*

*The Hymn for Noon.*

IN highest Splendor now, the Sun — alone



Adorns our Hemisphere with brightest Rays:



My Soul, mount higher to his Glorious Throne,



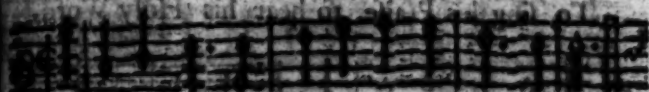
Who made both that and thee to shew his Praise

*An Hymn for the Ninth Hour.*

O Now, my grateful Soul, with humblest Adoration



Behold the Sa-cri-fice of thy Salvation.

*The Evening Song.*

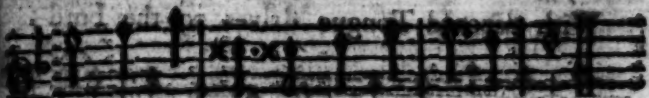
Blessed be God this Day's laborious Course is run,



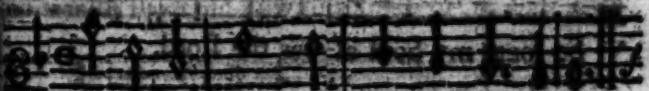
The Evening Dew hath almost quench'd the scorching Sun.

*The Hymn for the Lord's Day.*

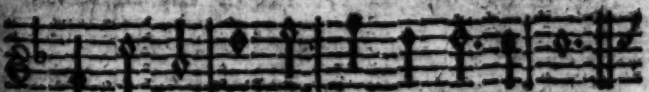
Blessed be God for this most Blessed Day.



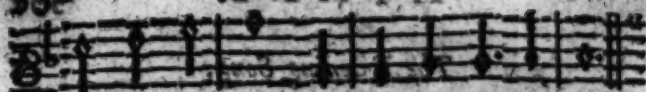
Blessed in all we think, or do, or say.

*The Hymn going to Church.*

O Joyful Sound, that strikes my waiting Ears,



And calls me to the House of Fervent Pray'rs,



To sing his Praise, to hear his Holy Word,



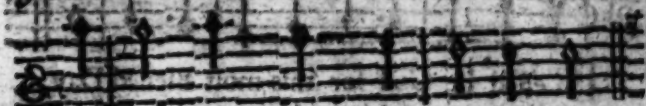
Who all I am does always me afford.



For the XLII Psalm, &c.



Like the Hart, whom scorching Summer Beams



With parched Tongue drives to the Ford;



Desires to find out cool, refreshing Streams,



So longs my Soul af-ter the Lord.



FINIS.

11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847